

AITAREYA UPANISHAD



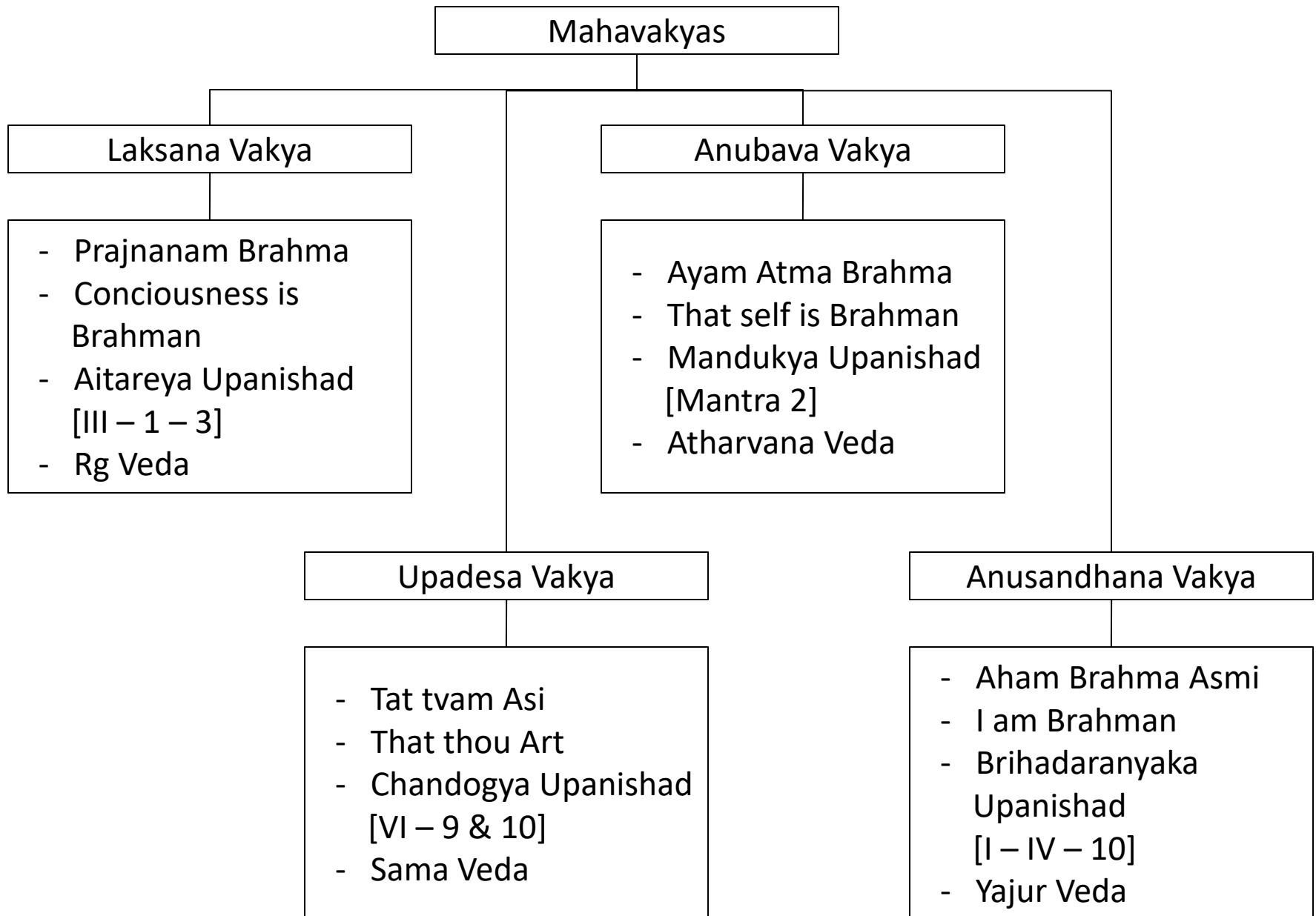
SANTHI MANTRA

**Om van me manasi pratisthita I Mano me vaci pratisthitam I
Aviravirma edhi I Vedasya ma anisthah I
Srutam me ma prahasiranenadhithena ahoratran sandadhami I
Rtam vadisyami I Satyam vadisyami I
Tanmavatu I Tadvaktaramavatu I
Avatu mam avatu vaktaramavatu vaktaram I
Om santih santih santih II**

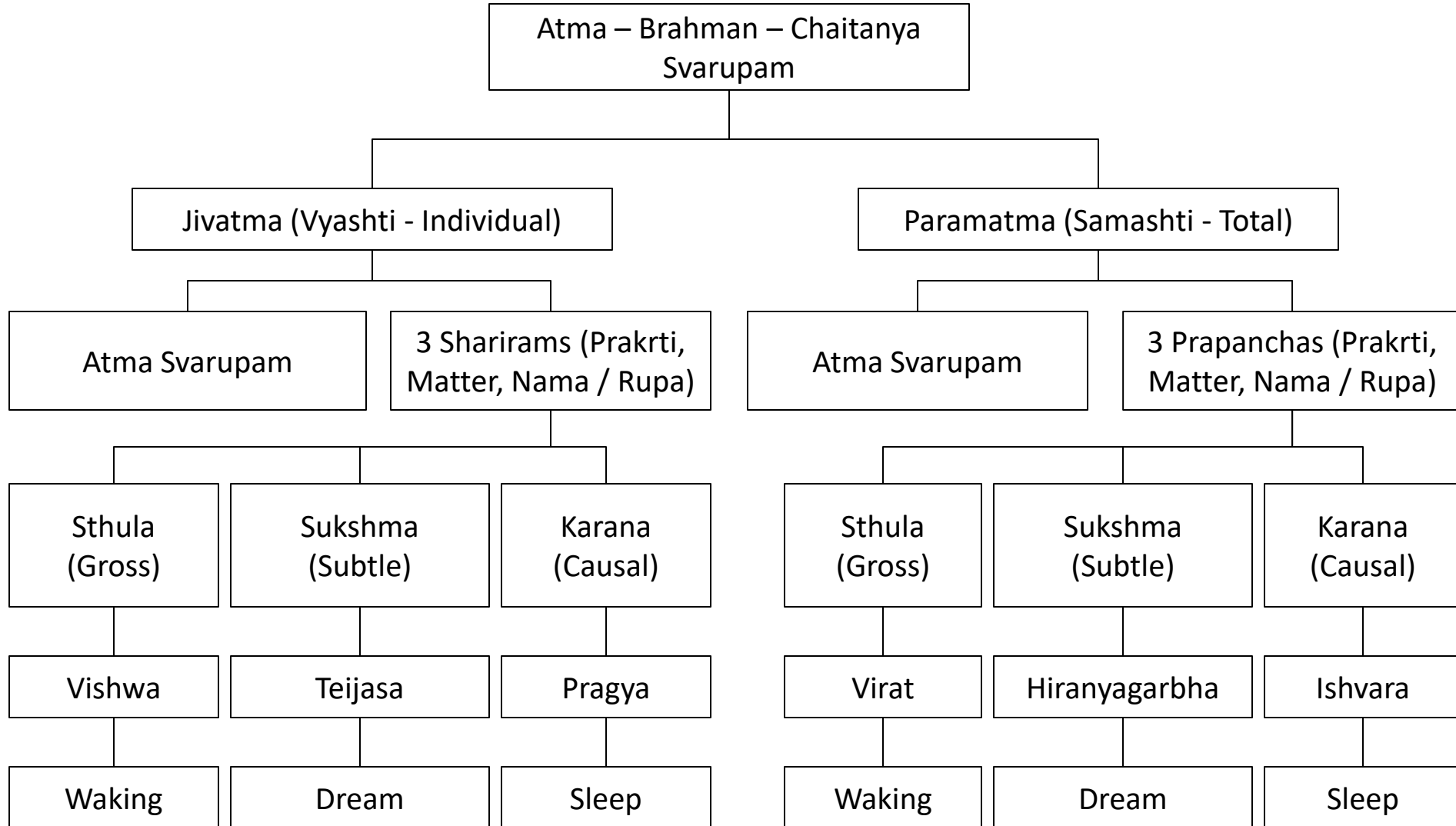
Om, Let My Speech be Established in My Mind, Let My Mind be Established in My Speech, Let the Knowledge of the Self-Manifest Atman Grow in Me, Let My Mind and Speech be the Support to Experience the Knowledge of the Vedas, Let what is Heard by Me (from the Vedas) be Not a mere Appearance but what is Gained by Studying Day and Night be Retained. I Speak about the Divine Truth, I Speak about the Absolute Truth, May That Protect Me, May That Protect the Preceptor, May that Protect Me, May that Protect the Preceptor, May that Protect the Preceptor, Om Peace, Peace, Peace.

Index

S. No.	Title	Slide No.
1.	<u>Mahavakya Introduction</u>	4 – 5
2.	<u>2 Orders of Reality</u>	6
3.	<u>Aitareya Upanishad – Introduction</u>	7 – 8
3.	<u>Santhi Mantra</u>	9 – 12
4.	<u>Chapter 1 – Section 1</u>	13 – 22
5.	<u>Chapter 1 – Section 2</u>	23 – 27
6.	<u>Chapter 1 – Section 3</u>	28 – 39
7.	<u>Chapter 2</u>	40 – 42
8.	<u>Chapter 3</u>	43 – 57
9.	<u>Verses for Introspection</u>	58 – 61



UNIVERSE OF CONCIOUSNESS



2 Orders of Reality

Brahman – 2 Amshas

Vyavaharika Drishti

- Savayatvam – Creation part of Brahman.
- With part.
- Sagunam – with Maya Shakti
- Visishta, Advaitam
- Triputi Sahitaha
- Pashyam, Srinvan
- Anityam
- Alpagya
- Alpashaktiman
- Apekshikam
- Dukham
- Jiva
- Achetanam
- Pratha Dvitiya Pada – Karyam
- Tritiya Pada – Karanam
- Pada – exists in time & space.
- Srishti, Sthithi, Laya.
- Inferior
- Savikaram goes on changing
- Apra Prakrti
- Jiva / Jagat / Ishvara
- Samsara

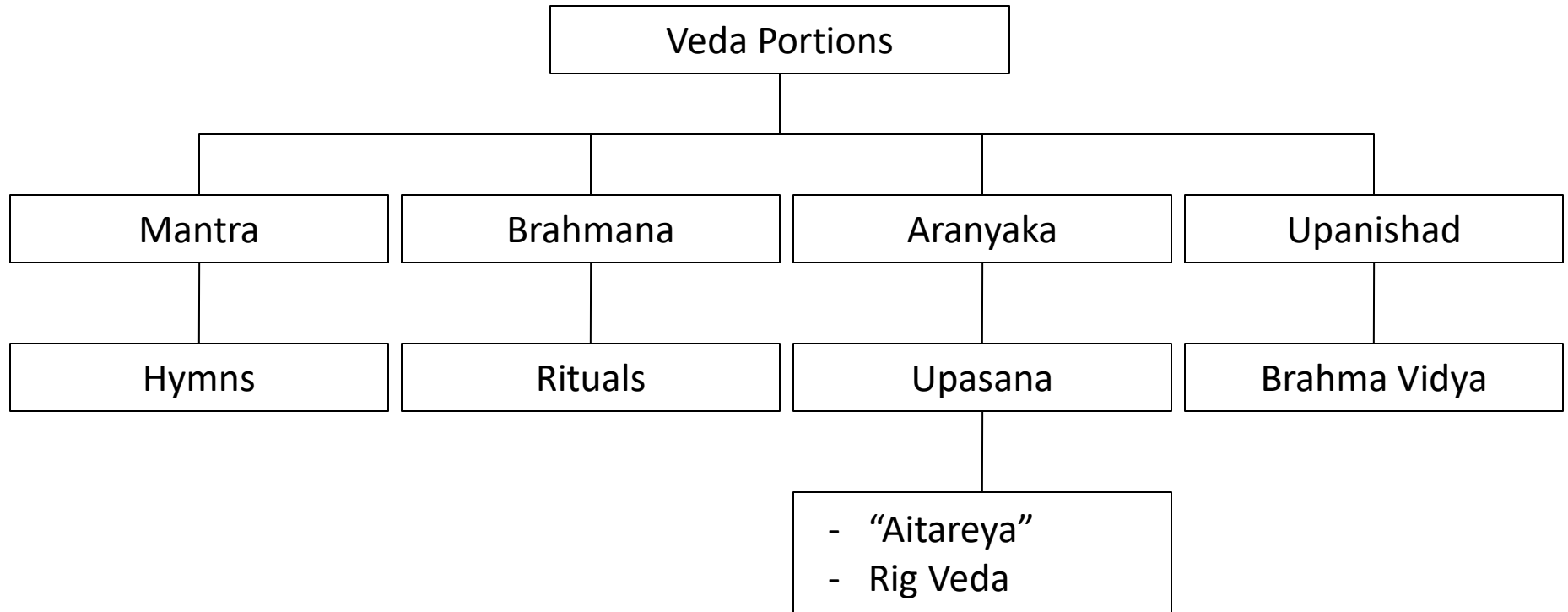
Paramartika Drishti

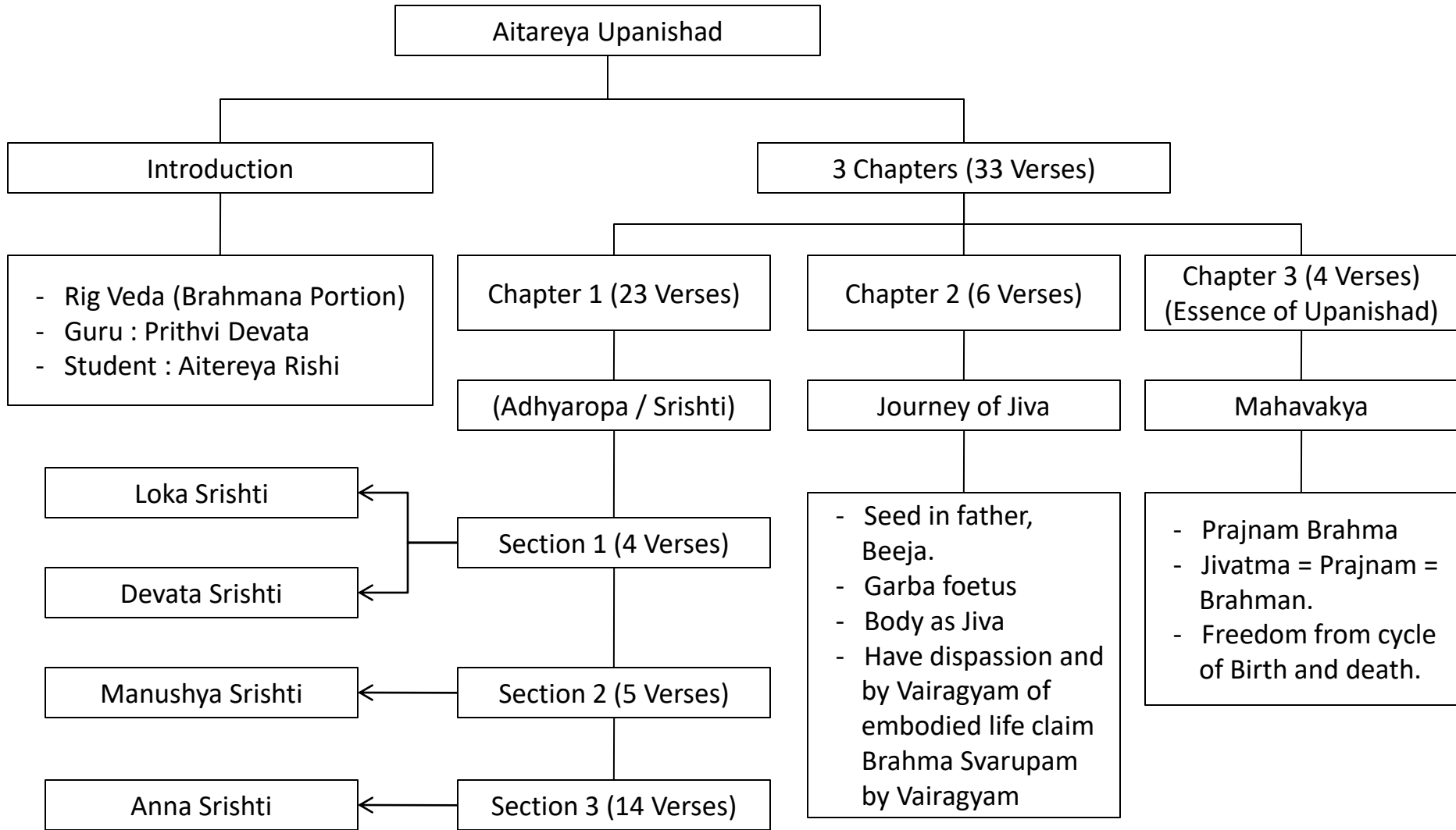
- Niravayatvam
- Partless
- Nirgunam – No creation Shivaha.
- Advaitam
- Triputhi Rahita
- Neiva Kinchit Karoti
- Nityam
- Sarvagya
- Sarvashaktiman
- Atyantikam
- Sukham
- Ishvara
- Chetanam
- Turiyam
- Beyond time
- Beyond Karanam & Karyam
- Superior
- Nirvikaram remains intact
- Para Prakrti
- Moksha

Aitareya Upanishad

Introduction :

1)





2) Prayer – Santi Mantra :

ॐ वाङ्मे मनसि प्रतिष्ठिता । मनो मे वाचि प्रतिष्ठितम् ।
आविरावीर्म ऐधि । वेदस्य म आणीस्थः ।
श्रुतं मे मा प्रहासीरनेनाधीतेन अहोरात्रान् सन्दधामि ।
ऋतं वदिष्यामि । सत्यं वदिष्यामि । तन्मामवतु ।
तद्वक्तारमवतु । अवतु माम् । अवतु वक्तारमवतु वक्तारम् ।
ॐ शान्तिः शान्तिः शान्तिः ॥

*om vāṁ me manasi pratiṣṭhitā । mano me vāci pratiṣṭhitam ।
āvirāvīrma edhi । vedasya ma āṇīsthah ।
śrutaṁ me mā prahāsīranenādhītena ahorātrān sandadhāmi ।
ṛtaṁ vadiṣyāmi । satyaṁ vadiṣyāmi । tanmā mavatu ।
tadvaktāramavatu । avatu mām avatu vaktāramavatu vaktāram ।
om śāntiḥ śāntiḥ śāntiḥ ॥*

Om, Let My Speech be Established in My Mind, Let My Mind be Established in My Speech, Let the Knowledge of the Self-Manifest Atman Grow in Me, Let My Mind and Speech be the Support to Experience the Knowledge of the Vedas, Let what is Heard by Me (from the Vedas) be Not a mere Appearance but what is Gained by Studying Day and Night be Retained. I Speak about the Divine Truth, I Speak about the Absolute Truth, May That Protect Me, May That Protect the Preceptor, May that Protect Me, May that Protect the Preceptor, May that Protect the Preceptor, Om Peace, Peace, Peace.

a) Om Vang Me Manisi Pratishtita :

- May my speech abide in my mind.

b) Mano Me Pratishtita :

- May my mind abide in my speech.
- May I speak what I know, what I think, otherwise contradictions.
- May there be oneness in my thought + words, straight forwardness, not Rudeness.

c) Aavir – Aavir :

- Oh Lord of nature of Consciousness, lift me from this world of delusion.
- Manifest yourself before me.

d) Vedasya Me Anistitah :

- Reveal truth of Vedas to me.

e) Srutam Me Ma Prahasih :

- May my learning not leave me anytime.
- May learning be bright + brilliant.

f) Adhi Aho Rathran Sandadami :

- I will study day and night.
- Same as Saha Veeryam Karavahai – will study day + night.

g) Ritham Vadishyami :

- I speak truth which is determined and ascertained by scriptures in the intellect.

h) Satyam Vadisyami :

- I speak the truth manifested.
- I live the truth.

i) Tan Mam Avatu :

- May lord protect me.

j) Tat Vaktaram Avatu :

- May lord protect my teacher.

k) Avatu Ma :

- May you protect me.

l) Avatu Vaktaram :

- May you protect the teacher (said 2 times).
- Shows more devotion for teacher.
- Let there be peace from all sides.

Shankara :

- Reveals Brahma Vidya even though Aitareya Upanishad is in Aranyaka Portion of Vedas.
- Self knowledge alone means of liberation.
- Bondage caused by ignorance, experienced as sorrow.
- Cause of sorrow is only ignorance.
- Ignorance appears as identification with body or mind.
- Too much involved with my little world and loose perspective of total.

- **Knowledge through renunciation :**

Physical – External Sanyasa.

Internal – By knowledge of Atma.

– Renounce attachment, passions, desires, longings for many things.

- Seeking pleasure of objects + knowing truth – contradictory.

Vivekchoodamani :

शरीरपोषणार्थी सन् य आत्मानं दिदृक्षति ।

ग्राहं दारुधिया धृत्वा नदि तर्तुं स गच्छति ॥ 84 ॥

śarīrapoṣaṇārthī san ya ātmānaṁ didṛkṣati |

grāhaṁ dārudhiyā dhṛtvā nadi tartuṁ sa gacchati || 84||

Whoever seeks to realize the Self by devoting himself to the gratification of the body, is like one who proceeds to cross a river, holding on to a shark, mistaking it for a log of wood. [Verse 84]

- All the time gratifying body and wanting to see Atma is like holding to crocodile to cross river, thinking it is log of wood. In the middle will be swallowed by crocodile.
- Without inner renunciation, Brahma Vidya can't be gained.
- This Upanishad is direct teaching from teacher like Isavasya Upanishad. No Guru-disciple mentioned.

Chapter I – Section I (4 Verses)

Verse 1 (a) :

आत्मा वा इदमेक एवाग्र आसीत् ।
नान्यत्किञ्चन मिषत् ।

Om atma va idameka evagra asit ।
nanyat kincana misat ।

In the beginning, verily, Atman (Self) alone was this (the Universe)... nothing else active whatsoever...

a) Atma va idam eka eva agra asit :

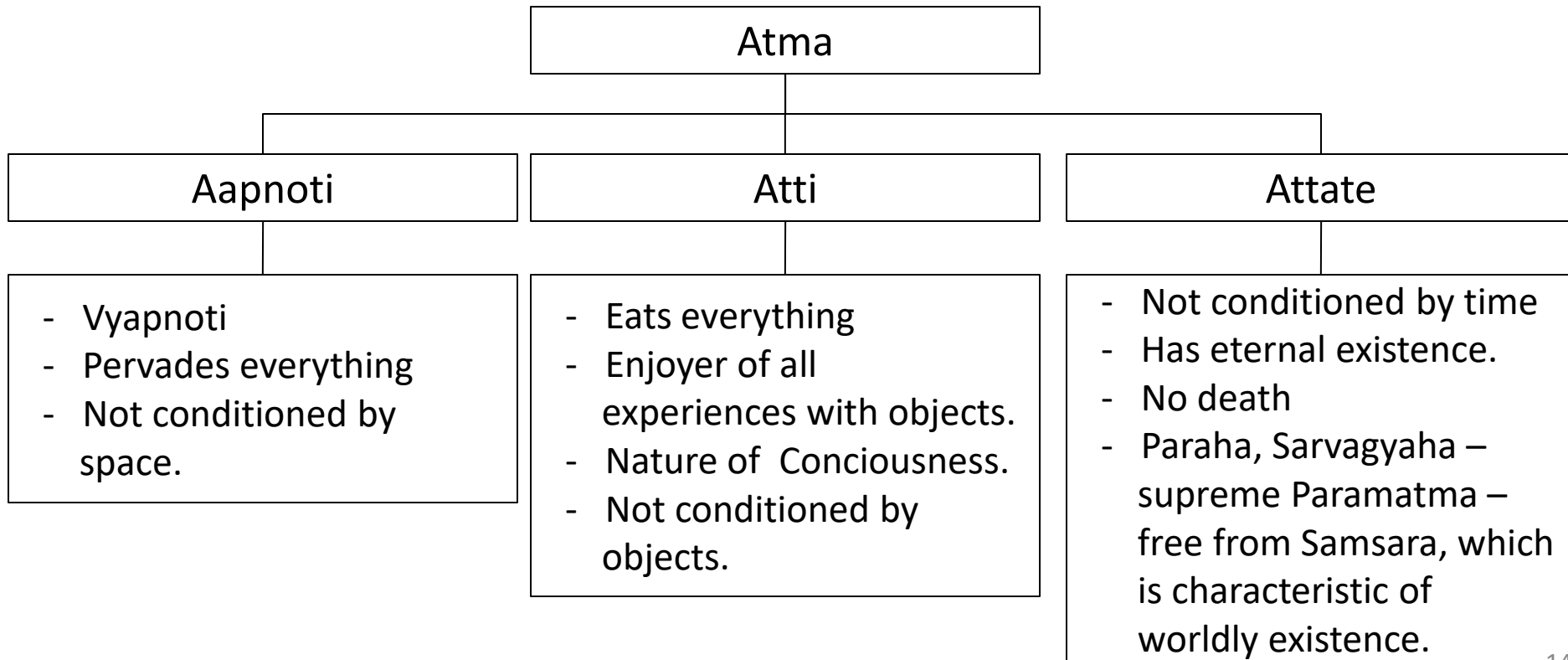
- **Atma :**
 - Alone was as the universe you see now.
 - One self alone, without a second.
 - Implies both Intelligence Cause + Material Cause.
- **Idam :**
 - Gross – Manifest + Subtle – Unmanifest
 - World – as object of Consciousness.
- **Ekam :**
 - One.
- **Agre Asit :**
 - In the beginning.

b) Na Anyat Kincana Misat :

- Nothing else existed.
- This world earlier was existing only as Atma.
- Now also there is Atma, appearing as the world of multiplicity, duality, plurality.
- Now special feature has come.

Earlier	Now
<ul style="list-style-type: none"> - One self with differentiation of names, forms, actions, function, relations. - Gold Bar – No form. - Paramatma alone was there, is there, will be there. 	<ul style="list-style-type: none"> - Many names, forms, relations, function. - Ring, Bracelet, Chain, Bangle. - Dissolve name + form, Gold alone will remain.

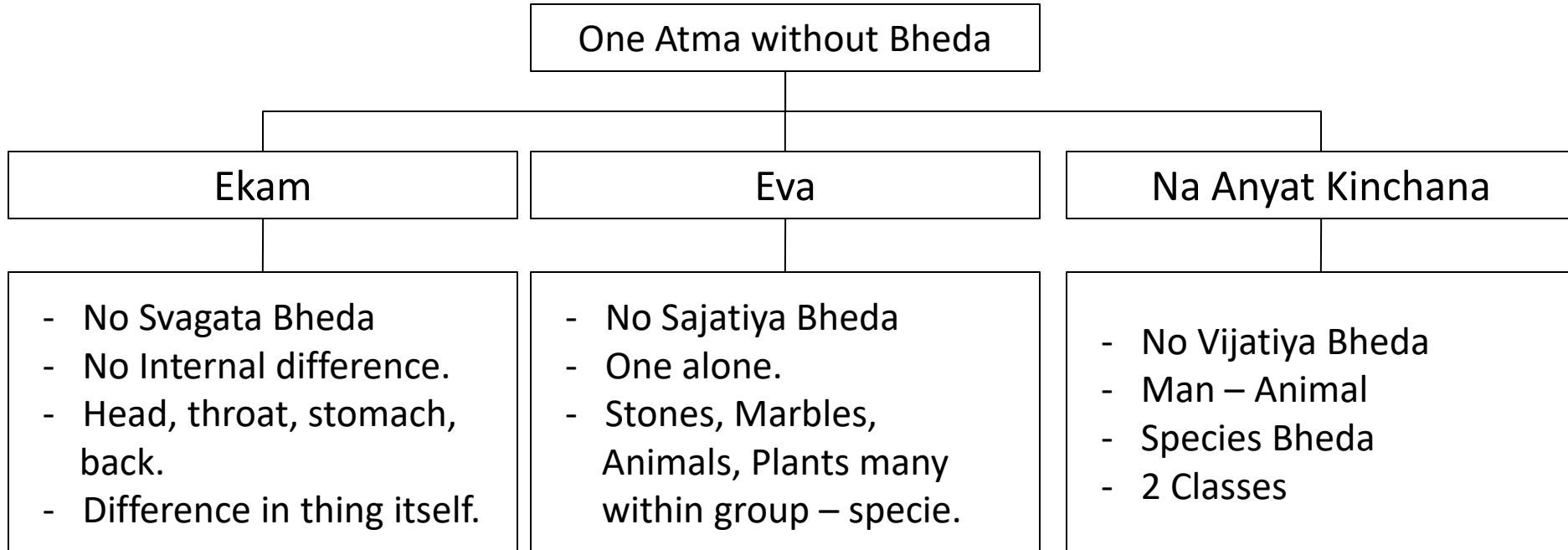
Etymological Meaning :



- Ever Mukta Paramatma, liberated is called Atma.
- Mind is conditioned by time, not Atma – which is the same always.
- Where did I come from, where will I go?
- Space wise conditioning of body and mind.

Na Anyat Kinchana Mishatu :

- Nothing – else = Advitiyam.
- One alone without a second.



- No difference in God / truth but only in the world.
- Atma is me. Atma alone appearing in this form of the world.

Verse 1 (b) :

स ईक्षत लोकान्नु सृजा इति ॥ १ ॥

sa iksata lokannu srja iti ॥ 1 ॥

He thought I shall indeed create the worlds. [I – I – 1]

Sa Iksata :

- Atma realised its infinite potential power.
- Became conscious of its Maya Shakti.
- Paramatma saw, thought.
- Mind and everything else in potential form was there in unmanifest form.

Paramatma	Jivatma
<ul style="list-style-type: none">- Manifestation by mere thought.	<ul style="list-style-type: none">- Requires time, materials, knowledge for creation in Jagrat Avasta.- In Svapna Avasta, no material, permission, certificates, time – just happens.

Creation :

Verse 2 :

स इमाँ ल्लोकानसृजत ।
अम्भो मरीचीर्मापोऽदोऽम्भः परेण दिवं
द्यौः प्रतिष्ठाऽन्तरिक्षं मरीचयः
पृथिवी मरो या अधस्तात् आपः ॥ २ ॥

Sa emagmllokan-asrjata ।
ambho maricir-maram-apo-'do'mbhah parena divam
dyauh pratisthanta-riksam maricayah :
prthivi maro ya adhastatta apah ॥ 2 ॥

He created all these worlds : Ambhah, Marici, Maram and Apah. Yonder is the Ambhah, above is the heavens; heaven is its support. Marici is the region of the atmosphere. The Marah is the earth and what is underneath is the Apah. [1 – 1 – 2]

Names	Name (14 Lokas)	Details
Ambha	Heaven	- Ether, Above Atmosphere
Marici	Interspace	- Rays, Atmospheric space
Maram	Martya Loka	- Earth, Prithvi
Apah	Pathala Loka	- Underneath earth

- Worlds created for the Vasanas to express.

Verse 3 (a) :

स ईक्षतेमे नु लोका लोकपालान्नु सृजा इति ॥

Sa iksateme nu loka lokapalannu srja iti II

He reflected, "Here now are the worlds. Let me create the world-protectors"

Lokapala : Devatas

- Guardians of world.
- Protectors, care takers.

Verse 3 (b) :

सोऽद्भ्य एव पुरुषं समुद्धृत्यामूर्च्छयत् ॥ ३ ॥

So'dbhya eva purusam sam-uddhrtiya-murchayat II 3 II

Then he raised the Purusa from the waters (and) shaped it. [I – I – 3]

Virat Purusha :

- Egg shaped born out of water.
- Vehicle for expression of Vasanas.

Verse 4 (a) :

तमभ्यतपत्तस्याभितप्तस्य मुखं निरभिद्यत
यथाऽण्डं मुखाद्वाग्वाचोऽग्निः ।

Tam-abhyatapat-tasyabhi-taptasya mukham nirbhidyata,
yathandam mukhad vag vaco'gnih I

When he had been brooding upon, there burst forth on him (the lump) a cleft in the shape of a mouth, as an egg does; from the mouth proceeded speech and from speech Fire....

- Egg like mouth.
- Speech
- Fire.

From mouth of Ishvara came presiding diety of speech – fire.

Verse 4 (b) :

नासिके निरभिद्येतं नासिकाभ्यां प्राणः प्राणाद्वायुः ।

Nasike nirbhidyetaṁ nasikābhyāṁ prāṇaḥ prāṇād-vāyuh ।

Then his nostrils came forth; and from the nostrils, the smell; and from the power-of-smell, the Air....

- Nostrils.
- Power of smell
- Air
- Diety of power of smell – Air born (Samashti Vayu).

Indriyam

Verse 4 (c) :

अक्षिणी निरभिद्येतमक्षीभ्यां चक्षुश्चक्षुष आदित्यः ।

Aksini nirbhidyetaṁ-aksibhyāṁ cakṣuḥ-cakṣuṣa adityaḥ ।

Eyes were separated out; from the eyes, sight emerged; and from sight, Aditya, the Sun...

- Eyes / Principle of Sight / Aditya.
- Sun diety of sight.
- Principle of sight = Surya Devata.

Verse 4 (d) :

कर्णौ निरभिद्येतां कर्णाभ्यां श्रोत्रं श्रोत्रदिश ।

Karnau nirbhidyeta karnabhyam srotam srotraddisah ।

Ears burst forth; from the ears proceeded hearing; from hearing, the Quarters...

- Ears.
- Power of hearing.
- Diety : Quarters / direction.
- Without space, sound can't travel.

Verse 4 (e) :

त्वङ्गिरभिद्यत त्वचो
लोमानि लोमभ्य ओषधिवनस्पतयो ।

Tvan nirabhidyata tvaco
lomani lomabhya osadhi-vanaspatayo ।

Then the skin was separated out; from the skin proceeded hairs; and from the hairs, the herbs and trees....

- (Tvang) Skin / Hair.
- Frail herbs + gigantic trees (Vegetable Kingdoms).

Verse 4 (f) :

हृदयं निरभिद्यत हृदयान्मनो मनसश्चन्द्रमा ।

hrdayam nirabhidyata hrdayan-mano manasas-candramah ।

The heart sprung up; from the heart proceeded the mind; and from the mind, the moon...

- Heart / Mind.
- Diety: Moon of Mind.

Verse 4 (g) :

नाभिर्निरभिद्यत नाभ्या अपानोऽपानान्मृत्युः

nabhir-nirabhidyata nabhya apano-'panan-mrtyuh I

A Navel burst forth; from the navel, the Apana; and from Apana, the Death...

- Navel.
- Apana – Power of digestion.
- Principle of death / rejection / ejection.

Verse 4 (h) :

शिश्वं निरभिद्यत शिश्वाद्रेतो रेतस आपः ॥ ४ ॥

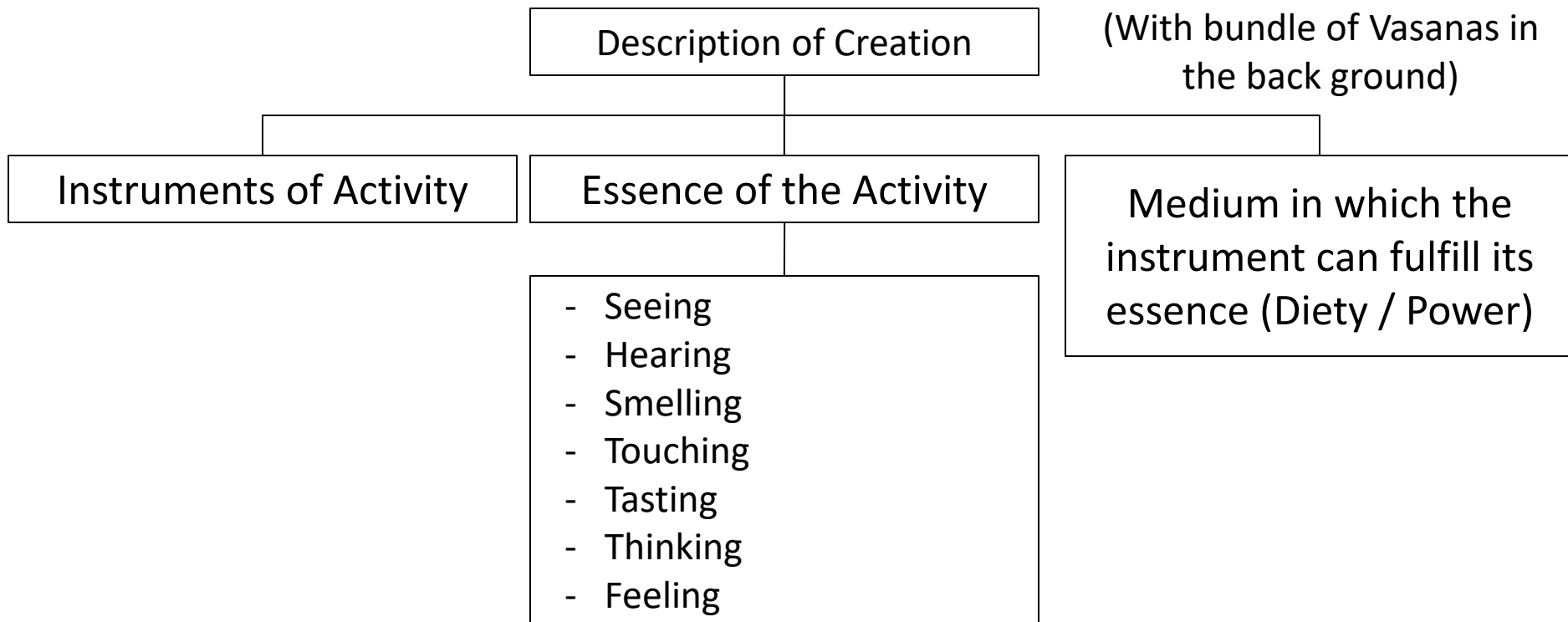
Sisnam nirbhidyata sisnadreto retasa apah II 4 II

The generative organ burst forth; from this organs, the seeds; and from seeds, the Waters. [I – I – 4]

- Generative organs.
- Seed fluid.
- Presiding Diety : Varuna Devata.

Note :

- Foetus development also proceeds from Verse 3 – 4.



Meditate :

- I alone am the universe, my gross form represents the Virat. My subtle form represents Hiranyagarbha and my causal body in its Macrocosmic existence is Isvara. Transcending them all, the spirit in me is the supreme, substratum for the entire world of names and forms. I alone, one without a second reveal in myself before all the worlds were created.

Chapter I - Section II (5 Verses)

Verse 1 :

ता एता देवताः सृष्टा अस्मिन्महत्त्यर्णवे प्रापतन् ।
तमशनापिपासाभ्यामन्ववार्जत् ।
ता एनमब्रुवन्नायतनं नः प्रजानीहि ।
यस्मिन्प्रतिष्ठिता अन्नमदामेति ॥ १ ॥

Ta eta devatah srsta asmin mahatyarnave prapatan I
tam-asanaya pipasabhyam-anvavarjat I
ta enam-abruvann-ayatanam nah prajanihi I
yasmin pratisthita annam-adameti II 1 II

These Devata-s (divinities), so created, fell head-long into the great restless sea (of change and finitude). Then He subjected them to hunger and thirst. They said to Him : “find out for us an abode wherein we may be established and may eat food (may earn our experiences). “ [I – II – 1]

- Presiding dieties like Agni, Vayu, Aditya, Dik, Candra, Mrityu, Apah.
- They illumine the world of sense objects Dyotana – to illumine.
- The Gods with the impulses in the sense organs to see, hear, smell, touch, taste, to die, to reproduce were thrown into the world of plurality constituted of sense objects such as form, sound, taste, touch etc..
- Hunger and thirst was common factor in all Devatas.
- Each power wanted a specific instrument, home, golakam, where it may function and enjoy and satisfy its hunger and thirst.
- All dieties in Samsara also with hunger and thirst for more power and pleasure.

Shankara Bashyam :

Samsara	Ocean
1) Avidya, Kama, Karma	1) Water
2) Terminal disease	2) Crocodile, Sharks
3) Old Age, death	3) Sorrow
4) Avidya – Beginningless	4) Don't know beginning or end
5) Passion for sense objects rises and person thrown away.	5) Storm gives rise to great waves and boats thrown.
6) Punishment for people – people shout.	6) People screaming, shouting
7) Guru / Boat of knowledge. Takes us across Samsara.	7) Rescue Boat takes us to shore.
8) With Truthfulness, straight forwardness charity, compassion, Ahimsa, self control, boat of knowledge ready.	8) Boat equipped with refreshments.
9) Path : Satsanga and Sanyasa	9) Ships – Routes / Planes – Path.
10) Reach other shore called liberation / Moksha.	10) Destination – Shore.

- Devatas demanded a body to stay.

Verse 2 :

ताभ्यो गामानयत्ता अब्रुवन्न वै नोऽयमलमिति ।
ताभ्योऽश्वमानयत्ता अब्रुवन्न वै नोऽयमलमिति ॥ २ ॥

Tabhyo gamanayatta abruvanna vai no'yama-lamiti I
tabhyo-svam-anayatta abruvanna vai no'yama-lamiti II 2 II

He brought the form of a cow for them; they said, “indeed, this is not sufficient for us.” He brought a horse to them; they said, “this is not sufficient for us.” [I – II – 2]

- Bagawan brought.
- Cows, Horses, Camels brought.
- Not good enough.

Verse 3 :

ताभ्यः पुरुषमानयत्ता अब्रुवन् सुकृतं बतेति पुरुषो वाव सुकृतम् ।
ता अब्रवीद्यथायतनं प्रविशतेति ॥ ३ ॥

Tabhyah purusam-anayatta abruvan sukrtaṁ bateti, puruso vava sukrtaṁ I
ta abraavid-yatha-yatanam pravisateti II 3 II

When he brought the form of a man to them, they cried, “Oh! Well done – indeed, man alone is the masterpiece – Verily, man is a thing well done.” He said to them “Enter into your respective abodes”. [I – II – 3]

- Bagawan brought man.
- Devatas satisfied.
- In Purusha Shariram – we can have discrimination and understand truth.

Verse 4 :

अग्निर्वाग्भूत्वा मुखं प्राविशत्
द्वायुः प्राणो भूत्वा नासिके प्राविशदात्
अदित्यश्चक्षुर्भूत्वाऽक्षिणी प्राविश
दिशः श्रोत्रं भूत्वा कर्णौ प्राविशन्
ओषधिवनस्पतयो लोमानि भूत्वा त्वचम्प्राविशन्
श्चन्द्रमा मनो भूत्वा हृदयं प्राविशन्
मृत्युरपानो भूत्वा नाभिं प्राविशत्
आपो रेतो भूत्वा शिश्रं प्राविशन् ॥ ४ ॥

Agnir-vag-bhutva mukham pravisat
vayuh prano bhutva nasike pravisat
adityas-caksur-bhutvaksini pravisat
disah srotram bhutva karnau pravisan
osadhi-vanaspatayo lomani bhutva tvacam pravisan
candrama mano bhutva hrdayam pravisan
mrtyuh apano bhutva nabhim pravisat
apo reto bhutva sisnam pravisan ॥ 4 ॥

Then Fire, having turned into speech, entered the mouth; Air having become scent, entered the nostrils; the Sun, having become the sight, entered the eyes; the Quarters, having become the hearing, entered the ears; the Deities of the herbs and the trees, having become hairs, entered the skin; the moon, having become the mind, entered the heart; the God of Death, having become the out-breath, entered the navel; the God of waters, having become the seed, entered the generative organs. [I – II – 4]

Diety	Golakam	Function
Agni	Mouth	Speech
Vayu	Nostrils	Scent
Surya	Eyes	Sight
Dik-quarters	Ears	Hearing
Herbs + Trees	Hairs	Skin
Moon	Mind	Heart
Death	Navel	Exhalation / Evacuation / Ejection
Varuna	Generative Organ	Seed

Verse 5 :

तमशनायापिपासे अब्रूताम

आवाभ्यामभिप्रजानीहीति ।

ते अब्रवीदेतास्वेव वां देवतास्वाभजासि

एतासु भागिन्त्र्यौ करोमीति ।

तस्माद्यस्यै कस्यै च देवतायै हविर्गृह्यते

भागिन्यावेवास्यामशनायापिपासे भवतः ॥ ५ ॥

Tam-asanaya-pipase abrutam

avabhyam-abhipraja-nihiti ।

te abraid-etasveva vam devatasv-abhajami

etasu bhaginau karomiti ।

tasmad-yasyai kasyai ca devatayai havir-grhyate

bhaginyav-evasyam-asanaya-pipase bhavatah ॥ 5 ॥

Hunger and thirst said to him “for both of us also find out an abode.” He told them “I assign to both of you a place along with these gods and make you both share with them. Therefore, to whatever Devata-s oblation is made, hunger and thirst also become partakers of it. [I – II – 5]

- Hunger + thirst went to Bagawan and asked – where should we stay?
- You will be shareholder in all gods.
- All Gods have to share you with.
- Whatever god you give oblation, hunger + thirst are there to enjoy.
- We eat with eyes, ears, skin, nose also.

Chapter I - Section III (14 Verses)

Verse 1 :

स ईक्षतेमे नु लोकाश्च
लोकपालाश्चान्नमेभ्यः सृजा इति ॥ १ ॥

Sa iksateme nu lokas-ca
lokapalas-cannam-ebhyah srja iti II 1 II

He (the Lord) said, "Here now are the worlds and the Guardian-angels (Devata-s). Let me now create food for them." [I – III – 1]

- Lord had created the world, the guardians, hunger and thirst but not food.

Verse 2 :

सोऽपोऽभ्यतपत्ताभ्योऽभितप्ताभ्यो मूर्तिरजायत ।
या वै सा मूर्तिरजायतान्नं वै तत् ॥ २ ॥

So'po-bhyatapat-tabhyo-bhitap-tabhyo murtir-ajayata I
ya vai sa murtir-ajayat-annam vai tat II 2 II

He brooded over the waters, and from the waters thus brooded over, sprang up a material form. Verily, that material form, which was so produced, is indeed food. [I – III – 2]

- From water, created food.

Verse 3 :

तदेनत्सृष्टं पराङ्मत्यजिघांसत्तद्वाचाऽजिघृक्षत् तन्नाशक्रोद्धाचा ग्रहीतुम् ।
स यद्वैनद्वाचाऽग्रहैष्यदभिव्याहृत्य हैवान्नमत्रप्स्यत् ॥ ३ ॥

Tadenat srstam parana-tyaji-ghamsat tadvaca-jighrksat-tan-nasaknod-vaca grahitum I
yaddhvainad-vaca-grahaisyad-abhivyaahrtya hai-vannam-atrapsyat II 3 II

Then the food so created, sought to flee away. He, the first embodied being, tried to catch it by speech; but it could not catch it by speech. Were he able to seize it by speech, we would have been satisfied by merely talking of food. [I – III – 3]

- Embodied being tried to catch food by speech... and satisfy hunger.
- By saying gulabjamoon hunger not satisfied.

Verse 4 :

तत्प्राणेनाजिघृक्षत् तन्नाशक्रोत्प्राणेन ग्रहीतुं
स यद्धैनत्प्राणेनाग्रहैष्यदभिप्राण्य हैवान्नमत्रप्स्यत् ॥ ४ ॥

Tat-pranena-jighrksat tanna-saknot-pranena grahitum I
sa yaddhainat-pranena-grahaisyadabhi-pranya haivannam-atrapsyat II 4 II

He sought to catch it (food) by breath (smelling); He could not seize it by smelling. If he had caught it by smelling, then everyone would have been satisfied indeed by merely smelling food. [I – III – 4]

- Tried to smell food and satisfy hunger.
- Not possible.

Verse 5 :

तच्चक्षुषाऽजिघृक्षत् तन्नाशक्रोच्चक्षुषा ग्रहीतुं
स यद्धैनच्चक्षुषाऽग्रहैष्यदृष्ट्वा हैवान्नमत्रप्स्यत् ॥ ५ ॥

Tac-cuksusa-jighrksat tan-nasaknoc-caksusa grahitum I
sa yaddhavainac-caksusa-grahaisyad-drstva haivannam-atrapsyat II 5 II

He wished to catch it by the Eyes. He could not consume it by the eyes. Were he able to catch it by the eyes, everyone would have been indeed satisfied by merely seeing food. [I – III – 5]

- Embodied being tried to catch food by eyes... and satisfy hunger.
- By seeing gulabjamoon hunger not satisfied.

Verse 6 :

तच्छ्रोत्रेणाजिघृक्षत् तन्नाशक्रोच्छ्रोत्रेण ग्रहीतुं स
यद्वैनच्छ्रोत्रेणाग्रहैष्यच्छ्रुत्वा हैवान्नमत्रप्स्यत् ॥ ६ ॥

Tac-chrotrena-jighrksat tan-nasknoc-chrotrena grahitum I
sa yaddhainac-chrotrena-grahaisyat srutva haivannam-atrapsyat II 6 II

He wished to catch it by the Ears; He could not catch it by the ears. Were he able to catch it by the Ears, everyone would have been indeed satisfied by merely hearing about food. [I – III – 6]

- Tried to catch food by hearing and satisfy. By hearing “food” – hunger not satisfied.

Verse 7 :

तत्त्वचाऽजिघृक्षत् तन्नाशक्रोत्त्वचा ग्रहीतुं
स यद्वैनत्त्वचाऽग्रहैष्यत् स्पृष्ट्वा हैवान्नमत्रप्स्यत् ॥ ७ ॥

Tat-tvaca-jighrksat tanna-saknot-tvaca grahitum I
sa yaddhainat-tvaca-grahaisyat sprstva haivannam-atrapsyat II 7 II

He wished to catch it by the skin, but could not seize it by the touch. Were he able to seize it by the skin, everyone would have been indeed satisfied by merely touching the food. [I – III – 7]

- Tried to satisfy hunger by touching food. Failed.

Verse 8 :

तन्मनसाऽजिघृक्षत् तन्नाशक्रोन्मनसा ग्रहीतुं
स यद्वैनन्मनसाऽग्रहैष्यद्यात्वा हैवान्नमत्रप्स्यत् ॥ ८ ॥

Tan-manasa-jighrksat tan-nasaknon-manasa grahitum I
sa yaddhainan-manasa-grahaisyad-dhyatva haivannam-atrapsyat II 8 II

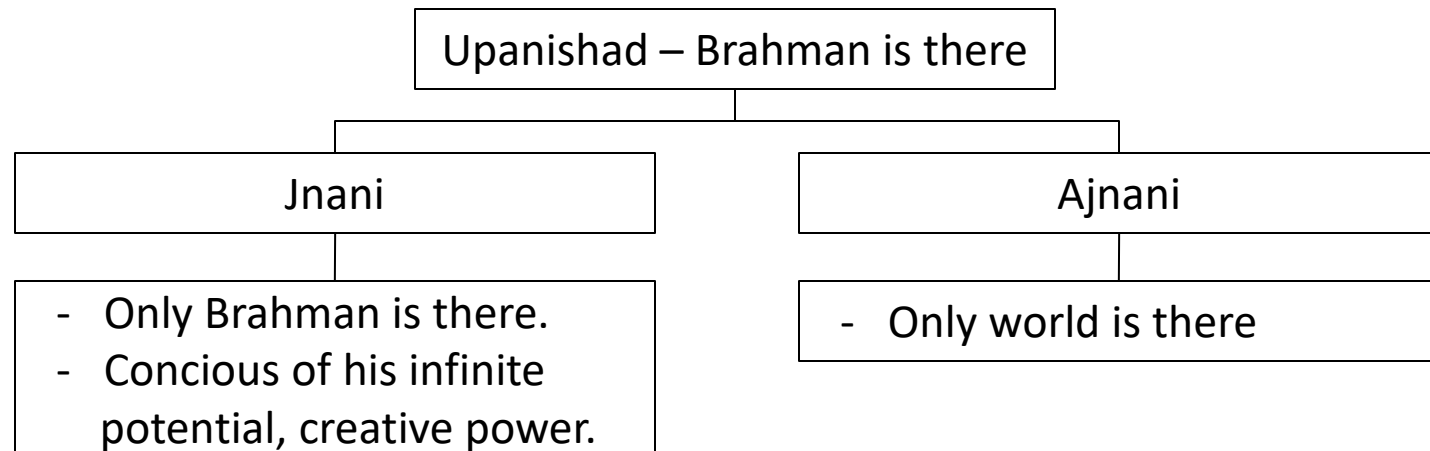
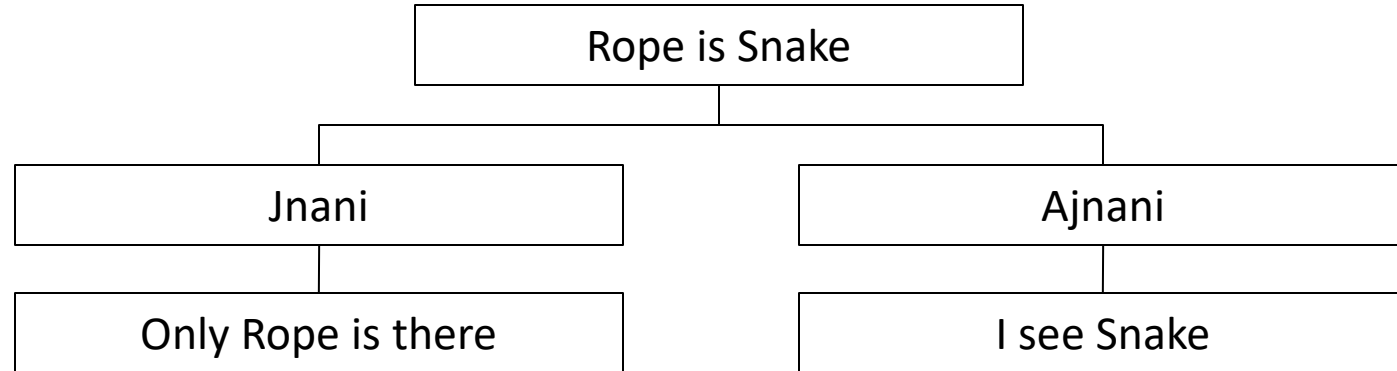
He wished to catch it by the Mind; He could not catch it by the mind. Had he caught it by the mind, everyone would have been indeed satisfied by merely thinking of food. [I – III – 8]

- Tried to satisfy hunger by thinking in the mind, not successful.

Chapter 1 – Section 3 :

Revision :

- Atma, absolute truth without a second, alone existed. Nothing else was there, is there will be there.
- Strange, we have experience of everything else except the truth.
- How do I see multiplicity?
- Due to ignorance of Brahman.



- Reality appears in the form of many.
- When you see many, know in the mind there is only one reality.
- All Gods in heaven Indra, Varuna, Kubera bound, not liberated, in Samsara.
- Reaching heaven not supreme goal. Bound by limitation.
- Human body precious, more evolved, not like Cow or plants, it can gain liberation.
- Don't waste time in useless things.

Mundak Upanishad :

यस्मिन् द्यौः पृथिवी चान्तरिक्षमोतं मनः सह प्राणैश्च सर्वैः ।

तमेवैकं जानथ आत्मानमन्या वाचो विमुञ्चथामृतस्यैष सेतुः ॥ ५॥

Yasmin dyauh prathivi cantariksa-motam manah saha pranais-ca sarvaih I

tam-evaikam janatha atmana-manyava vaco vimunca-thamrta-syaisa setuh II 5 II

He in whom the heaven, the earth and the interspace are centered, together with the mind and all life-breaths (Prana-s) – know Him alone as the one Self of all, and desist from all other talk. This is the man's bridge to the shore of Immortality (across the ocean of life). [II – II – 5]

- Know self and give up everything.
- Paramatma created world, Loka pala (Dieties), Phenomenal forces, individual bodies, sense organs, presiding dieties, asked to enter bodies, Sense organs were hungry and thirsty, so he created food.
- Food saw eater and started running away like rat when it sees a cat.
- Purusha tried to catch food by hearing, seeing, thinking, touching and smelling but hunger didn't go.

Verse 9 :

तच्छिश्नेनाजिघृक्षत् तन्नाशक्रोच्छिश्नेन ग्रहीतुं
स यद्धैनच्छिश्नेनाग्रहैष्यद्वित्सृज्य हैवानमत्रप्स्यत् ॥ ९ ॥

Tac-chisnen-ajighrksat tan-nasaknoc-chisnena grahitum I
sa yaddhainac-chisnena-grahaisyad-visrjya haivannam-atrapsyat II 9 II

He wished to catch it by the generative organs; He could not catch it by the generative organ. Had he caught it by generative organ, everyone would have been indeed satisfied merely by emission. [I – III – 9]

- Tried to catch food by generative organs.
- Various faculties in man – devatas tried to catch the food but couldn't. Each devata is a limited factor and can enjoy only its special objects.

Verse 10 :

तदपानेनाजिघृक्षत् तदावयत् सैषोऽन्नस्य ग्रहो
यद्वायुरनायुवा। र एष यद्वायुः ॥ १० ॥

Tad-apanen-ajighrksat tadavayat saiso-'nnasya graho I
yad-vayur-annayur-va esa yad-vayuh II 10 II

Then he sought to grasp it with his out-breath. He consumed it. Therefore, Apana alone is that which catches food; and indeed, the Apana (Vayu) is the chief cause in supporting life by food (Annayu). [I – III – 10]

- Tried to catch it with outgoing breath – “Apana”.
- Food was caught.
- Apana catches food, assimilates, gives energy to sense organs and makes them active.
- Fasting 41 days, all faculties in man are lost.
- Since Apana – grasps food, retains, consumes, assimilates, rejects, it is called Annayu and therefore Apana is called Vayu.

Verse 11 : Important Verse

स ईक्षत कथं न्विदं मदृते स्यादिति
स ईक्षत कतरेण प्रपद्या इति ।
स ईक्षत यदि वाचाऽभिव्याहृतं
यदि प्राणेनाभिप्राणितं यदि चक्षुषा दृष्टं
यदि श्रोत्रेण श्रुतं यदि त्वचा स्पृष्टं
यदि मनसा ध्यातं यद्यपानेनाभ्यपानितं
यदि शिशनेन विसृष्टमथ कोऽहमिति ॥ ११ ॥

Sa iksata katham nvidam madrte syaditi
sa iksata katarena prapadya iti ।
sa iksata yadi vacabhi-vyahrtam
yadi pranenabhi-pranitam yadi caksusa drstam ।
yadi srotena srutam yadi tvaca sprstam
yadi manasa dhyatam yady-apane-nabhy-apanitam ।
yadi sisnena visrstam atha ko-'hamiti ॥ 11 ॥

He, the creator thought “How can all these remain without me?” So he pondered : “by which of the two ways shall I enter the organs.” He again thought, “If speaking be done by speech, smelling by the nose, seeing by the eyes, hearing by the ears, touching by the skin, thinking by the mind, eating by the Apana (peristaltic movements), emitting by the generative organs – then who am I? [I – III – 11]

- How Assemblage can live without me?
- If all the faculties function independently, nobody will know me.
- Experience of eyes, ears, nose, skin, tongue can come only when there is one knowing principle which knows everything through the different faculties.
- House belongs to a master who is independent of the house.
- Supreme Master, Chaitanyam, Paramatma necessary for the Body to function.
- Who will enquire me, without me in the Body?
- What is the life force without which the body falls dead and all the world stops functioning?

- If no death, there will be no enquiry on Paramatma.
- If they do not know me, they will ever remain in Samsara.
- If they enquire and discover me, Samsara ends.
- Without Chaitanyam, inert can't function independently.
- How must I enter the body?
- Through the head – from door or feet – back door.

Verse 12 :

स एतमेव सीमानं विदर्यैतया द्वारा प्रापद्यत ।
 सैषा विदृतिर्नाम द्वास्तदेतन्नाऽन्दनम् ।
 तस्य त्रय आवसथास्त्रयः स्वप्ना ।
 अयमावसथोऽयमावसथोऽयमावसथ इति ॥ १२ ॥

Sa etameva simanam vidaryai-taya dvara prapadyata I
 saisa vidrtir-nama dvas-tad-etan-nandanam I
 tasya traya avasathas-trayah svapnah I
 ayam-avasatho-'yam-avasatho'yam-avasatha iti II 12 II

Then He opened the suture of the skull and entered by that doo. This is the door named as the Vidrti or cleft. This is the place of bliss, Nandana. He has three dwelling – places and three conditions of sleep (dream). This is a dwelling place. This is a dwelling place. This is a dwelling place. [I – III – 12]

- Lord, Chaitanyam, enter the body through the “Vidrti” cleft, most sacred part of body. Its called place of Nandanam, bliss, Brahmarandram, through which one reaches Brahma Loka, Ananda Svarupa.
- Yogis control body, left body will fully, deliberately broke open the body and Pranas went out, gateway to Ananda.
- Entry into Body = Identification with Body.

Panchadasi :

ईक्षणादिप्रवेशान्ता सृष्टिरीशेन कल्पिता ।
जाग्रदादिविमोक्षान्तः संसारो जीवकल्पितः ॥२१३॥

From the determination of isvara to create, down to his entrance into the created objects, is the creation of isvara. From the waking state to ultimate release, the cause of all pleasures and pains, is the creation of Jiva.
[Chapter 6 – Verse 213]

2 Creations

Ishvara Srishti

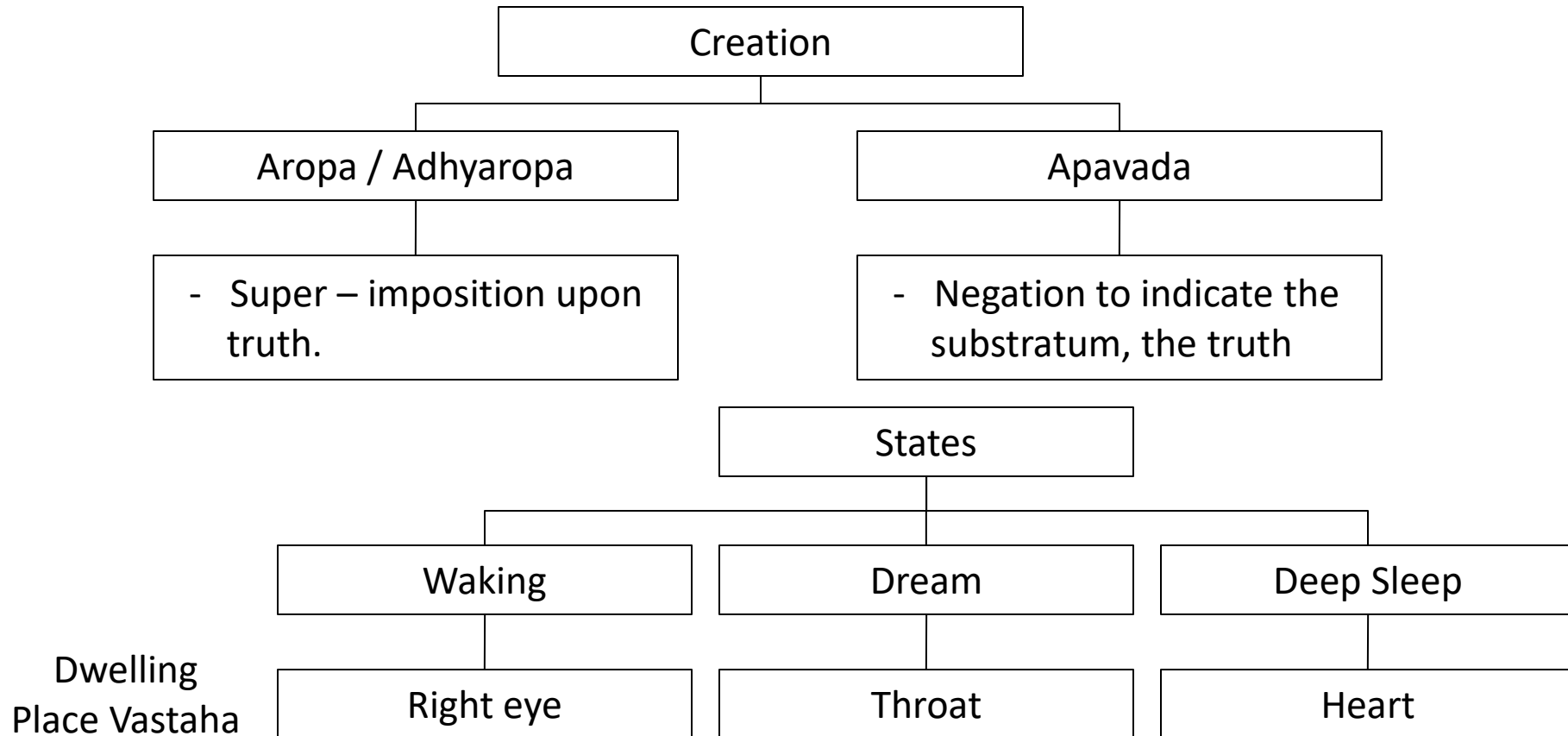
- Ishvara creates world upto entry into body as knowing principle, consciousness principle.
- Paramatma become Jiva.
- **Creation :**
 - * Form of Body, Sense faculties occupation, story of Prana, manifestation of Jnana Shakti.
 - * Sequence of faculties speech, smell, eyes, ears, skin, hair, mind, Apana, generative organs, seeds.
- After maturity, growth of individual, Jnana sakti manifest. Initially only Prana Sakti.

Jiva Srishti

- Once identified with Body – mind complex from that point till liberation is Jiva Srishti.
- All struggles of Jiva.

How to notice presence of consciousness in the body? What are its dwelling places?

- Waking, dream, sleep is a play of consciousness, awareness.
- Awareness is common in all 3 states and is called Atman or reality which had entered the physical structure.



- Jiva is Brahman, free from all 3 states.
- Pure existence consciousness is that which makes it possible for the individual to bring the objects of the waking, dream, and deep-sleep within the purview of his awareness.

- Consciousness is the Lord, Owner of the 3 states and the owner of the Dwelling places.
- 3 States come and go. Jiva is free from all 3 states.
- Paramatma becomes Jiva who goes through the states of experiences.
- Jiva is fast asleep to his true nature.
- Meets constant banging at physical, mental, financial, relation levels.
- Jiva doesn't want to leave inspite of sorrows – what a sleep it is.

Verse 13 : Important verse

स जातो भूतान्यभिव्यैख्यत् किमिहान्यं वावदिषदिति ।

स एतमेव पुरुषं ब्रह्म ततममपश्यत् । इदमदर्शनमिती ३ ॥ १३ ॥

Sa jato bhutany-abhivyaikhyat kimi-hanyam vava-disaditi ।

sa-etam-eva purusam brahma tata-mam-apasyat, idam-adarsam-iti 3 ॥ 13 ॥

Having been born, he looked around on beings. He gazed around upon the creatures. How should he speak of any other? What else is there besides the Atman for Me to name? He saw verily this very Purusa, the Brahman, over-spreading all. With wonder he said to Himself “Oh, I have seen this.” [I – III – 13]

- Everyone is a prototype of the 1st person that was separately created and into whom the supreme entered.
- If we can detach our false identification with Body / Mind / Intellect and look out into the world outside, we shall still detect that truth which is the substratum, permanent, unchangeable, tranquil, all perfect, immortal and blissful reveling everywhere.
- Atmasaksatkara... Self seeing the self.

Verse 14 :

तस्मादिदन्द्रो नामेदन्द्रो ह वै नाम ।
तमिदन्द्रं सन्तमिन्द्र इत्याचक्षते परोक्षेण ।
परोक्षप्रिया इव हि देवाः
परोक्षप्रिया इव हि देवाः ॥ १४ ॥

Tasmad-idandro namedandro ha vai nama ।
tan-idandram santam-indra itya-caksate paroksena ।
paroksa-priya iva hi devah ।
paroksa-priya iva hi devah ॥ 14 ॥

Therefore, He is called Idan-dra (idam.. It; dra... seeing : It-seeing). Idandram, verily, is His name. Thought he is Idandra, He is indirectly called as Indra, for Deva-s are fond of the cryptic (indirect names) ; the gods are indeed fond of being called, as it were, by indirect names. [I – III – 14]

- **Realisation :**
 - I am not Jiva but Paramatma.
 - Idam Adarshan.. “This I have seen” is the seer of truth.
- Seer of truth / world = Idandraha = I saw this Indra, Paramatma.
- Jiva realises I am not world or object but subject.
- Indra is name of Brahman.
- Jiva becomes Brahman.

Chapter II (6 Verses)

(Pregnant people asked to leave)

- Looking at own body should be cause for dispassion.

Verse 1 :

पुरुषे ह वा अयमादितो गर्भो भवति ।
यदेतद्रेतः तदेतत्सर्वेभ्योऽङ्गेभ्यस्तेजः
सम्भूतमात्मन्येवऽऽत्मानं विभर्ति ।
तद्यदा स्त्रियां सिञ्चत्यथैनज्जनयति
तदस्य प्रथमं जन्म ॥ १ ॥

Puruse ha va ayamadito garbho bhavati ।
yadetad-retah tadetat-sarvebhyo-ngebhyas-tejah
sambhutam-atmanyev-atmanam bibharti ।
tadyada striyam sincatya-thainaj-janayati
tadasya prathamam janma ॥ 1 ॥

In a man, verily, this one becomes at first that germ which is called the seed. That which is semen is the essence of strength and vigour, drawn from all his limbs. In the Self, indeed, one bears the Self. When he pours this into a womb, he causes it to be born. This is its first birth. [II – I – 1]

- Jiva comes through rains, grain eaten, essence of body is seeman, veerya... Jiva remains in the Garba of mans body.
- 1st Birth – coming out in the form of Veerya.

Verse 2 :

तत्स्त्रिया आत्मभूयं गच्छति यथा स्वमङ्गं तथा ।
तस्मादेनां न हिनस्ति । साऽस्यैतमात्मानमत्र गतं भावयति ॥ २ ॥

Tat-striya atma-bhutam gacchati yatha svamangam tatha ।
tasmad-enam na hinasti, sasyaitam-atmanam-atragatam bhavayati ॥ 2 ॥

That seed becomes one with the woman, jus as a limb of her own. Therefore, (the foetus) does not injure her. She nourishes this Self (of her husband), that has thus come to her. [II – I – 2]

- Mother nourishes seed in the body, and becomes one with her body. Not foreign material which is usually rejected.
- Life is always there in the foetus, otherwise it can't grow.

Verse 3 :

सा भावयित्री भावयितव्या भवति । तं स्त्री गर्भं बिभर्ति ।
 सोऽग्र एव कुमारं जन्मनोऽग्रेऽधिभावयति ।
 स यत्कुमारं जन्मनोऽग्रेऽधिभावयत्यात्मानमेव
 तद्भावयत्येषं लोकानां सन्तत्या ।
 एवं सन्तता हीमे लोकास्तदस्य द्वितीयं जन्म ॥ ३ ॥

Sa bhavayitri bhavayitavya bhavati, tam stri garbham bibharti ।
 so'gra eva kumaram janmano'gre-dhibhavayati ।
 sa yatkumaram janmano'gre-adhibhavayaty-atmanam-eva
 tad-bhavayaty-esam lokanam santatya ।
 evam santata hime lokah tadasya dvitiam janma ॥ 3 ॥

Since she (the mother) becomes the nourisher of his (her husband's) Self within her, she also becomes fit to be well-nourished. The woman bears him (her husband) as an embryo in her womb. He, the father, nourishes the child before and after its birth. In that he nourishes the child from its birth onwards, he but nourishes his own self, for the continuation of these worlds; thus are these worlds continued. This is his second birth. [II – I – 3]

- 2nd Birth : From womb of mother.

Verse 4 :

सोऽस्यायमात्मा पुण्येभ्यः कर्मभ्यः प्रतिधीयते ।
 अथास्यायामितर आत्मा कृतकृत्यो वयोगतः प्रैति ।
 स इतः प्रयन्नेव पुनर्जायते तदस्य तृतीयं जन्म ॥ ४ ॥

So-syayam-atma punyebhyah karma-bhyah prati-dhiyate ।
 atha-syayam-itara atma krta-krttyo vayogatah praiti ।
 sa itah prayanneva punar-jayate tadasya trtiyam janma ॥ 4 ॥

That son who is the father's own self is put in the father's place for the performance of the pious deeds. Then this other self of the boy (the father), having done its duties, and having reached a ripe old age, dies away. After the death indeed, he is born again. This is his third birth. [II – I – 4]

- 3rd birth : Departed father gets a new body.

Verse 5 :

तदुक्तमृषिणा

गर्भे नु सन्नन्वेषामवेदमहं देवानां जनिमानि विश्वा ।
शतं मा पुर आयसीररक्षन्नधः श्येनो जवसा निरदीयमिति ।
गर्भ एवैतच्छयानो वामदेव एवमुवाच ॥ ५ ॥

Tad-uktam-rsina -

garbhe nu sann-anvesam-avedam-aham devanam janimani visva ।
satam ma pura ayasir-araksann-adhah syeno javasa niradiya-miti ।
garbha evaitac-chayano vama-deva evam-uvaca ॥ 5 ॥

As to this, it has been said by a Rsi – Being yet in embryo, I knew well, all the births of these gods! A hundred iron citadels confined me down, And yet, like a hawk with swiftness, forth I flew! Thus spoke Vamadeva even while lying in the womb. [II – I – 5]

- Vamadev + Sukhandev got realisation in mothers womb.

- **Vamadev – Says :**

In the womb, I came to know births of all gods. I was in chain of desire, Vasanas and was bound. I have come out of that like a hawk.

- Normally Jiva gets influenced by the sense objects, youth, USA, etc., and never seeks the truth.

Verse 6 :

स एवं विद्वानस्माच्छरीरभेदादूर्ध्व उत्क्रम्यामुष्मिन् स्वर्गे
लोके सर्वान् कामानात्वाऽमृतः सम्भवत् सम्भवत् ॥ ६ ॥

Sa evam vidvan-asmac-charira-bhedat urdhva utkranya-musmin svarge

loke sarvan kaman-aptva-mrtah sama-bhavat samabhavat ॥ 6 ॥

He, Rsi Vamadeva, realising this Atman, betook on his upward path and after the destruction of the body, attained all desires in the heavenly world and become immortal – became immortal. [II – I – 6]

- Vamadeva : Rising above body identification, realised his own Ananda Svarupa.
- Students must have independent reflection.

Chapter III (4 Verses)

Best chapter of this Upanishad

Verse 1 :

कोऽयमात्मेति वयमुपास्महे कतरः स आत्मा
येन वा पश्यति येन वा शृणोति
येन वा गन्धानाजिघ्रति येन वा वाचं व्याकरोति
येन वा स्वादु चास्वादु च विजानाति ॥ १ ॥

Ko'yam-atmeti vayam-upasmahe, katarah sa atma,
yena va pasyati yena va srnoti
yena va gandhana-jighrati yena va vacam vyakaroti
yena-va svadu casvadu ca vijanati ॥ 1 ॥

Who is this one that we worship as this Self? Which of the two is the Self? Is it that by which one sees, or that by which one hears, or that by which one smell fragrance, or that by which one utters the speech or that by which one knows what is tasteful and what is not tasteful. [III – I – 1]

- What is this Atma “I” to be meditated?

2 Atmas :

I – Instrument	Self – Subject
<ul style="list-style-type: none">- I am Sitting, Talking, Walking – Body / Sense organs.- I am happy, agitated – mind.- I am ignorant – intellect.- Seeing, hearing are functions of instruments.- I – Identified with instruments = Ahankara.	<ul style="list-style-type: none">- I – Experiencer subject- I – see through my eyes- Hear through my ears- User of sense organs + organs of action.- I – Subject am Atma- I without being connected to instruments.

I – Instrument	Self – Subject
<ul style="list-style-type: none"> - Body / Mind / Intellect are instruments. - Instrument of perception not real I. - Manute Anena iti manaha - Mind is instrument of thinking. - So-padika atma - Conditioned Atma. - Relative truth - Jiva – ego - False - Lower nature - Seemingly perceptible - Bulb, fan, mike 	<ul style="list-style-type: none"> - Dynamic factor behind all perceptions and actions. - Nir-upadhika atma. - Unconditioned Atma. - Absolute truth without Body / Mind / Intellect instrument. - Real - Higher nature - Intellectually acceptable, imperceptible - Electricity

a) Ko'yam :

- Who or what exactly is this Atma – self?
- Identifying with which we can reach the state of immortality.
- A state which vamadeva seems to have reached in the womb of his mother.

b) Atmeti Vayam Upasmaha :

- We worship the self reality, in complete detachment of all objects. This is the Atma to be meditated upon.

Prasno Upanishad :

तेऽश्रद्धधाना बभूवुः
सोऽभिमानादूर्ध्वमुत्क्रमत इव
तस्मिन्नुत्क्रामत्यथेतरे सर्व एवोत्क्रामन्ते
तस्मिंश्च प्रतिष्ठमाने सर्व एव प्रातिष्ठन्ते
तद्यथा मक्षिका मधुकरराजानमुत्क्रामन्तं
सर्वा एवोत्क्रामन्ते तस्मिंश्च प्रतिष्ठमाने
सर्वा एव प्रातिष्ठन्त एवं वाङ्मनश्चक्षुः
श्रोत्रं च ते प्रीताः प्राणं स्तुन्वन्ति ॥ ४ ॥

Te asraddhadhaanaa babhoovuh,
sobhimaanaadoordhvam utkramata iva,
tasminnutkraamati athetare sarva eva-utkraamante
tasminscha pratishthamaane sarva eva pratishthante.
Tadyathaa makshikaa madhukara-raajaanamutkraamantam
sarvaa evotkraamante tasminscha pratishtamaane
sarvaa eva pratishthanta evam vaangmanaschakshu-hu
srotram cha, te preetaaha praanam stunvanti || 4 ||

They did not believe. The principal prana got irritated and seemed as it were to go out of the body. When the prana got up to depart all others immediately had to get up too, and when it remained in its place all the others remained – just as when the Queen-bee leaves all the bees leave the hive and they return to it when she returns-and the mind, speech, eye, ear and the rest, being pleased, praised the prana. [Chapter II – Verse 4]

Keno Upanishad :

श्रोत्रस्य श्रोत्रं मनसो मनो यद्वाचो ह वाचं स उ प्राणस्य प्राणः
चक्षुषश्चक्षुरतिमुच्य धीराः प्रेत्यास्माल्लोकादमृता भवन्ति २

Srotrasya Srotram manaso mano yad vaco ha vacam sa u pranasya pranah
caksusas - caksur - atimucya dhirah pretya-smallokad-amarta bhavanti

Preceptor : It is the Ear of the Ear, the Mind of the Mind, the Tongue of the Tongue (Speech of the Speech) and also the Life of the Life and the Eye of the Eye. Having abandoned the sense of Self or I-ness in these and rising above sense-life, the wise become Immortal. [Chapter I – Verse 2]

c) Kataraha Sa Atma :

- Which of the elements is the self?
- Teacher tries to define true self through the manifestation of self.
- The factor behind seeing, hearing, because of which we became aware of objects of consciousness which is form, taste, colour.

Summary :

- Main intention of Upanishad is to explain :
 - a) The unmanifest truth through the world of manifestations.
 - b) From cosmic-man, the individual entities rose up as a result of thirst and hunger in the indriyas.
 - c) Supreme entered within as the Jnana Shakti through a cleft on the crown of the head.
 - d) Like Vamadeva, we can drop our present false notion and regain a healthy understanding of ourselves.

Verse 2 :

यदेतद्दृढयं मनश्चैतत् संज्ञानमाज्ञानं विज्ञानं प्रज्ञानं

मेधा दृष्टिर्धृतिर्मतिर्मनीषा जूतिः स्मृतिः संकल्पः क्रतुरसुः कामो वश इति

सर्वाण्येवैतानि प्रज्ञानस्य नामधेयानि भवन्ति ॥ २ ॥

Yadetad hrdaym manas-caitat, samjnanam-ajnanam vijnanam prajnanam

medha drstir-dhrtir-matir-manisa jutih smrtih samkalpah kraturasuh kamo vasa iti

sarvanye-vaitani prajnanasya namadheyani bhavanti ॥ 2 ॥

That which is known as the heart, this mind... that is consciousness or perception, direction or injunction, wisdom or understanding, intelligence or knowledge, retentive power or capacity to remember the import of books, vision of insight, firmness, or perseverance, thought, independent thinking, mental depression, interpredity, memory, recollection of imagination, resolution or firmness, life or vitality, desire or attachment, ambition or love and such others.. All these, indeed, are names of Consciousness (prajnanam). [III – 1 – 2]

Pure Consciousness – Atman :

- Illuminates the inner activities of sense organs.
- Inner faculties are manifestation of same atman.

Plays	Instrument	Effect
<ul style="list-style-type: none">- Fiddler- Consciousness- Gold	<ul style="list-style-type: none">- Fiddle- Body / Mind / Intellect	<ul style="list-style-type: none">- Sound- Thoughts- Will, thought, intelligence, insight, impulse memory, desire, light.- All mental faculties.- Ornaments.

1) Samjnanam :

- Awareness, sentiency of object, perception, conciousness.

2) Ajnanam :

- Ishvara Bava, Command, injunction.

3) Vijnanam :

- Kala Di Parijnam.
- Wisdom, understanding, fine arts.

4) Prajnanam :

- Creative, intuitive intelligence, knowledge, instant understanding.

5) Medha :

- Grantha Dharaya Samarthyam.
- Retentive power.
- Ekapati – listen once.
- Dvipati – listen twice
- Tripati – listen thrice

6) Dhrtih :

- Firmness, fortitude, ability to take reserve energy and continue to work.

7) Matih :

- Reflection, Mananam.

8) Manisa :

- Independent thinking, genius.
- Tatra Svatantrayam.
- Not affected by moods to study.
- Has control, mastery on thoughts.

9) Jutih :

- Mental depression caused by diseases.
- Common cold – no prestige – Depressed
- Heart attack – has prestige – depressed.
- Nobody sympathises.
- Common cold – Be bold!

10) Smrithi :

- Memory, remember old things.

11) Samkalpah :

- Imagination.

12) Kratuh :

- Resolution – Nishchaya.
- Must get, go there.

13) Asuh :

- Life, physiological function.

14) Kamah :

- Attachment
- Desire for whats not there with me now.

15) Vasah :

- Ambition or love for other person.

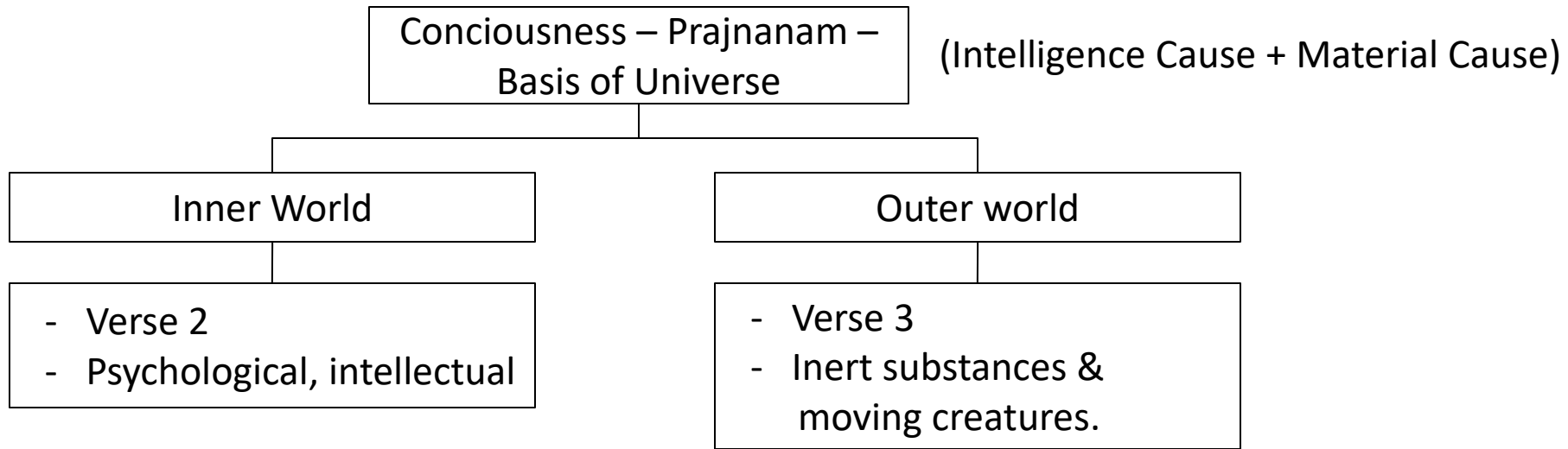
- All are indirect names of Prajnanam – pure consciousness only (Noun).
- What are these thoughts?
- Where does it arise?
- Thoughts arise only in consciousness.
- One water has different names – bubble, froth, ripple foam, wavelet breaker, ???
- Water alone appearing in different forms, called by different names.
- Pragyanam is Atma.
- Consciousness appearing as Ajnanam, Vijnanam, etc.,
- Meditate on Pragyanam.
- Body, Senses, mind – not me real self is Pragyanam.

Verse 3 : Mahavakya Mantra

एष ब्रह्मैष इन्द्र एष प्रजापतिरेते सर्वे देवा इमानि च
 पञ्चमहाभूतानि पृथिवी वायुराकाश आपो
 ज्योतीषीत्येतानीमानि च क्षुद्रमिश्राणीव ।
 बीजानीतराणि चेताराणि चाण्डजानि च
 जारुजानि च स्वेदजानि चोद्भिज्जानि
 चाश्वा गावः पुरुषा हस्तिनो यत्किञ्चेदं प्राणि जङ्गमं च पतत्रि
 च यच्च स्थावरं सर्वं तत्प्रज्ञानेत्रं प्रज्ञाने प्रतिष्ठितं
 प्रज्ञानेत्रो लोकः प्रज्ञा प्रतिष्ठा प्रज्ञानं ब्रह्म ॥ ३ ॥

Esa brahmaisa indra esa prajapatir-ete sarve deva imani ca
 panca mahabhutani prathivi vayur-akasa apo
 jyotimsi tyetani-mani ca ksura-misraniva
 bijani-tarani cetarani candajani ca
 jarujani ca svedajani codbhijjani
 ca asva gavaḥ puruṣa hastino yat-kincedam prani jangamam ca patatri
 ca yacca sthavaram sarvam tat-prajna-netram prajnane pratisthitam
 prajna-netro lokah prajna pratistha prajnanam brahma ॥ 3 ॥

This is Brahman. This is Indra. This is creator Prajapati. This is again all the gods and these five great elements, namely, Earth, Wind Space, Water, and fire, all the small creatures and the other seeds of creation, the egg-born, the womb-born, sweat-born, earth born, viz. trees etc., horses, cattle, men, elephants and all the breathing things that are here – the moving or flying or immovable – all these are guided by Consciousness and are supported by Consciousness. The Universe has Consciousness as its guide (eye). Consciousness is the basis of all ; verily, Consciousness (Prajnanam) is Brahman. [III – 1 – 3]



- All are different modifications of the conscious centre in ourselves.
- Universe has no existence without the changeless immortal factor, the consciousness.
- Consciousness in me is the consciousness everywhere (Not conditioned, consciousness)
- Jivatma = Paramatma.

Jivatma	Paramatma
<ul style="list-style-type: none"> - Consciousness of things conditioned by Objects = Jivatma. - Individual awareness - Conditioning is the creation of the Upadhi – Mind. 	<ul style="list-style-type: none"> - Consciousness illumining entire world = Paramatma. - Awareness of the universe. - Free from Body / Mind / Intellect.

- Consciousness is pure, serene, divine, and infinite, eternal and perfect, one without a second and yet available for our own innermost experiences.
- This consciousness is Brahman.
- Consciousness condition = Atman.
- Un-Conditioned consciousness called Brahman.

Definition of Atma :

<p>यच्चाप्नोति यदादत्ते यच्चात्ति विषयानिह । यच्चास्य संततो भावः तस्मादात्मेति गीयते ।</p>	<p><i>yaccāpnoti yadādatte yaccatti viṣayāniha yaccāsyā santato bhāvas tasmād ātmeti gīyate.</i></p>
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That which pervades, that which receives, that which enjoys the objects, and that which exists always, is called Atman.

Atma	Brahman
<ul style="list-style-type: none"> - Consciousness in individual body. 	<ul style="list-style-type: none"> - All pervading - Substratum of Cosmos - Total Space

Paths of Meditation through 4 Mahavakyas :

S. No.	Stage	Teacher	
1.	- Student reaches master	- Prajnam Brahman - Rig Veda - Aitareya Upanishad [III – I – 3]	- Lakshana Vakyam - Consciousness is Brahman. - Objective definition.

Aitareya Upanishad :

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bijani-tarani cetarani candajani ca
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ca asva gavah purusa hastino yat-kincedam prani jangamam ca patatri
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S. No.	Stage	Teacher	
2.	- Teacher points to student	<ul style="list-style-type: none"> - Tat Tvam Asi - Chandogya Upanishad [IV – 9 & 10] - Sama Veda 	<ul style="list-style-type: none"> - That thou art - consciousness which is Brahman is not far away but it is right now here to be experienced as this Atman. - Upadesa vakya
3.	- Student meditates on objective truth until he discovers for himself.	<ul style="list-style-type: none"> - Ayam Atma Brahma - Mandukya Upanishad [Mantra 2] - Atharvana Veda 	<ul style="list-style-type: none"> - This self is Brahman - Anubava vakya

Mandukya Upanishad :

सर्वं ह्येतद् ब्रह्मायमात्मा ब्रह्म सोऽयमात्मा चतुष्पात् ॥ २ ॥

Sarvam hyetad Brahma, ayam-atma Brahma, so'yam-atma catuspat ॥ 2 ॥

All this is verily Brahman. This Atman is Brahman. This Atman has four quarters (parts). [Mantra 2]

4.	- Student comes back to Guru.	<ul style="list-style-type: none"> - Aham Brahma Asmi - Brihadaranyaka Upanishad [I – IV – 10] 	<ul style="list-style-type: none"> - Anusandana Vakya - Brahman am i
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Brihadaranyaka Upanishad :

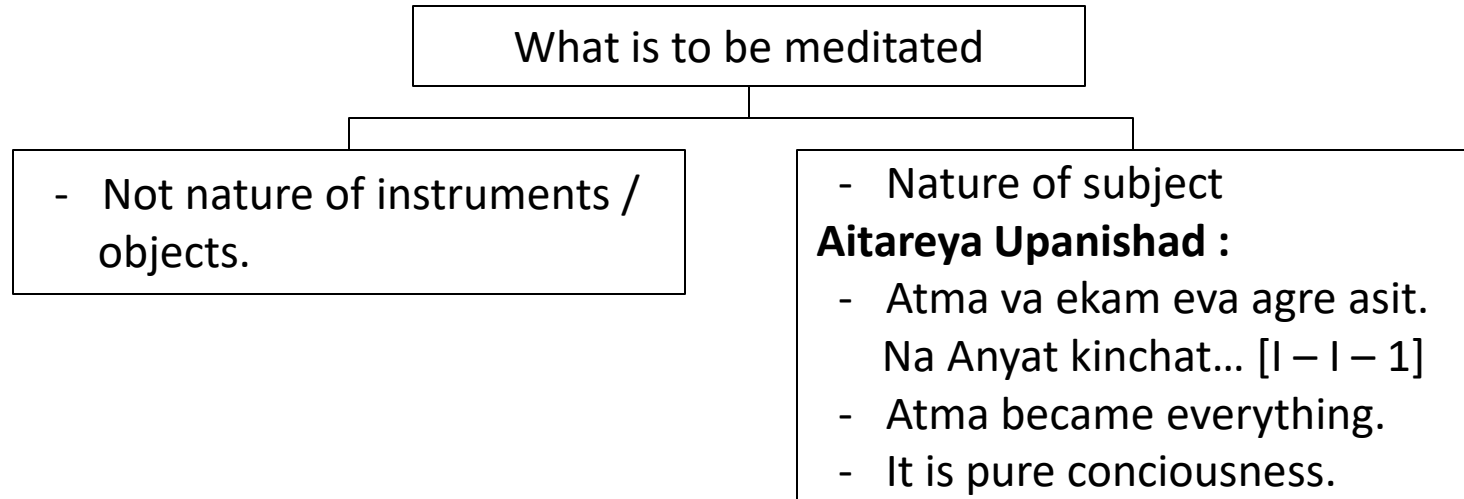
ब्रह्म वा इदमग्र आसीत्; तदात्मानमेवावेत्, अहं ब्रह्मास्मीति ।
तस्मात्तत्सर्वमभवत्; तद्यो यो देवानां प्रत्यबुध्यत स एव तदभवत्,
तथर्षीणाम्, तथा मनुष्याणाम्; तद्धैतत्पश्यन्नृषिर्वामदेवः प्रतिपेदे,
अहं मनुरभवं सूर्यश्चेति । तदिदमप्येतर्हि य एवं वेद, अहं
ब्रह्मास्मीति, स इदं सर्वं भवति, तस्य ह न देवाश्चनाभूत्या ईशते,
आत्मा ह्येषां स भवति; अथ योऽन्यां देवतामुपास्ते, अन्योऽसा-
वन्योऽहमस्मीति, न स वेद, यथा पशुरेवं स देवानाम् । यथा ह वै
बहवः पशवो मनुष्यं भुञ्ज्युः, एवमेकैकः पुरुषो देवान् भुनक्ति;
एकस्मिन्नेव पशावादीयमानेऽप्रियं भवति, किमु बहुषु? तस्मादेषां
तन्न प्रियं यदेतन्मनुष्या विद्युः ॥ १० ॥

brahma vā idam agra āsīt, tad ātmānam evāvet, aham brahmāsmīti:
tasmāt tat sarvam abhavat, tad yo yo devānām pratyabubhyata,
sa eva tad abhavat, tathā ṛṣīṇām, tathā manuṣyāṇām. taddhaitat
paśyan ṛṣir vāma-devaḥ pratipede, aham manur abhavaṁ sūryaś ceti,
tad idam api etarhi ya evaṁ veda, aham brahmāsmīti sa idam sarvam bhavati;
tasya ha na devāś ca nābhūtyā īśate, ātmā hy eṣāṁ sa bhavati. atha yo anyām
devatām upāste, anyo'sau anyo' ham asmīti, na sa veda; yathā paśur, evam
sa devānām; yathā ha vai bahavaḥ paśavo manuṣyam bhuñjyuh, evam ekaikaḥ
puruṣo devān bhunakti; ekasminn eva paśāv ādīyamāne'priyam bhavati,
kiṁ u bahuṣu? tasmād eṣāṁ tan na priyam yad etan manuṣyā vidyuh ॥ 10 ॥

This (self) was indeed Brahman in the beginning. It knew only Itself as, 'I am Brahman.' Therefore It became all. And whoever among the gods knew It also became That ; and the same with sages and men. The sage Vamadeva, while realising this (self) as That, knew, 'I was Manu, and the sun.' And to this day whoever in like manner knows It as, 'I am Brahman,' becomes all this (universe). Even the gods cannot prevail against him, for he becomes their self. While he who worships another god thinking, 'He is one, and I am another,' does not know. He is like an animal to the gods. As many animals serve a man, so does each man serve the gods. Even if one animal is taken away, it causes anguish, what should one say of many animals? Therefore it is not like by them that men should know this. [I – IV – 10]

- Prajnam in my mind is Atma.
- Prajnam in different Upadhis is Brahma, Vishnu, Chandra, Surya, Indra, Prajapati, Pancha Butas.
- All beings born from moisture, egg, womb, are consciousness.

- Appears movable, immovable.
- Prajana Prathishtitam – Everything rises from, rests in, dissolves into consciousness.
- That Consciousness can't be finite, but it is infinite.



आत्मा वा इदमेक एवाग्र आसीत् ।
 नान्यत्किञ्चन मिषत् ।

Om atma va idameka evagra asit ।
nanyat kincana misat ।

In the beginning, verily, Atman (Self) alone was this (the Universe)... nothing else active whatsoever...

- That consciousness is appearing as different thoughts which are given different names.
- That consciousness alone is Maheshwara, Jivas, devas.
- That Prajnanam is Brahman starts with Atma – ends with Brahman.
- Ayam Atma Brahma, transcendental, super consciousness. It is not even consciousness. It is you and me.

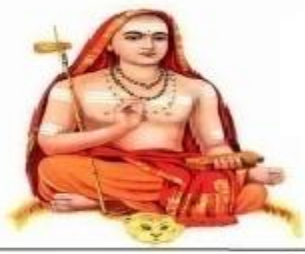
Verse 4 :

स एतेन प्राज्ञेनाऽऽत्मनाऽस्माल्लोकादुत्क्रम्य
अमुष्मिन्स्वर्गे लोके सर्वान् कामानाप्त्वाऽमृतः
समभवत् समभवत् ॥ ४ ॥

**Sa etena prajnen-atmana-smallokad-utkramya
amusmin-svarge loke sarvan kaman-aptva-mrtah
samabhavat-samabhavat ityom ॥ 4 ॥**

He was exalted to the state of Brahmanhood on account of knowledge of atman. He ascended aloft from this world and obtained all that he desired, in that World of Supreme Bliss, he became immortal.... Yes, became Immortal! Thus Om.
[III – 1 – 4]

- It is by this knowledge, of Brahman, that I can pure consciousness, person rises above body identification.
- Rises above world of mortality, suffering caused only due to identification with the instruments Body + Mind + Intellect.
- Drop only identification. No need to drop body.
- When identification is dropped in this world of heaven, person becomes Amruta – immortal.
- Like Vamadeva, we too can realise this supreme truth. Desiring nothing, wanting nothing, expecting nothing.
- Master of circumstances, beyond all finite. Imperfections and miseries.



AITAREYA UPANISHAD

Verses for Introspection



CHAPTER I - SECTION I

आत्मा वा इदमेक एवाग्र आसीत् ।
ज्ञान्यत्किञ्चन मिषत् ।

**Om atma va idameka evagra asit ।
nanyat kincana misat ।**

In the beginning, verily, Atman (Self) alone was this (the Universe)... nothing else active whatsoever... [I – I – 1(a)]

स ईक्षत लोकान्नु सृजा इति ॥ १ ॥

sa iksata lokannu srja iti ॥ 1 ॥

He thought I shall indeed create the worlds. [I – I – 1(b)]

स इमौ ल्लोकानसृजत ।
अम्भो मरीचीर्मापोऽदोऽम्भः परेण दिवं
द्यौः प्रतिष्ठाऽन्तरिक्षं मरीचयः
पृथिवी मरो या अधस्तात् आपः ॥ २ ॥

**Sa emagmllokan-asrjata ।
ambho maricir-maram-apo-'do'mbhah parena divam
dyauh pratisthanta-riksam maricayah :
prthivi maro ya adhastatta apah ॥ 2 ॥**

He created all these worlds : Ambhah, Marici, Maram and Apah. Yonder is the Ambhah, above is the heavens; heaven is its support. Marici is the region of the atmosphere. The Marah is the earth and what is underneath is the Apah. [I – I – 2]

स ईक्षतेमे नु लोका लोकपालान्नु सृजा इति ॥

Sa iksateme nu loka lokapalannu srja iti ॥

He reflected, "Here now are the worlds. Let me create the world-protectors"[I – I – 3(a)]

सोऽद्भ्य एव पुरुषं समुद्धृत्यामूर्च्छयत् ॥ ३ ॥

So'dbhya eva purusam sam-uddhrtiya-murchayat ॥ 3 ॥

Then he raised the Purusa from the waters (and) shaped it. [I – I – 3(b)]

CHAPTER I - SECTION II

ताभ्यः पुरुषमानयत्ता अब्रुवन् सुकृतं बतेति पुरुषो वाव सुकृतम् ।
ता अब्रवीद्यथायतनं प्रविशतेति ॥ ३ ॥

Tabhyah purusam-anayatta abruvan sukrtaṁ bateti, puruso vava sukrtaṁ ।
ta abraavid-yatha-yatanam pravisateti ॥ 3 ॥

When he brought the form of a man to them, they cried, “Oh! Well done – indeed, man alone is the masterpiece – Verily, man is a thing well done.” He said to them “Enter into your respective abodes”. [I – II – 3]

अग्निर्वाग्भूत्वा मुखं प्राविशत्
द्वायुः प्राणो भूत्वा नासिके प्राविशदात्
अदित्यश्चक्षुर्भूत्वाऽक्षिणी प्राविश
दिशः श्रोत्रं भूत्वा कर्णौ प्राविशन्
ओषधिवनस्पतयो लोमानि भूत्वा त्वचम्प्राविशन्
श्चन्द्रमा मनो भूत्वा हृदयं प्राविशन्
मृत्युरपानो भूत्वा नाभिं प्राविशत्
आपो रेतो भूत्वा शिश्रं प्राविशन् ॥ ४ ॥

Agnir-vag-bhutva mukham pravisat
vayuh prano bhutva nasike pravisat
adityas-caksur-bhutvaksini pravisat
disah srotram bhutva karnau pravisan
osadhi-vanaspatayo lomani bhutva tvacam pravisan
candrama mano bhutva hrdayam pravisan
mrtyuh apano bhutva nabhim pravisat
apo reto bhutva sisnam pravisan ॥ 4 ॥

Then Fire, having turned into speech, entered the mouth; Air having become scent, entered the nostrils; the Sun, having become the sight, entered the eyes; the Quarters, having become the hearing, entered the ears; the Deities of the herbs and the trees, having become hairs, entered the skin; the moon, having become the mind, entered the heart; the God of Death, having become the out-breath, entered the navel; the God of waters, having become the seed, entered the generative organs. [I – II – 4]

CHAPTER I - SECTION III

स एतमेव सीमानं विदर्यैतया द्वारा प्रापद्यत ।
सैषा विदृतिर्नाम द्वास्तदेतन्नाऽन्दनम् ।
तस्य त्रय आवसथास्त्रयः स्वप्ना ।
अयमावसथोऽयमावसथोऽयमावसथ इति ॥ १२ ॥

Sa etameva simanam vidaryai-taya dvāra prapadyata ।
saisa vidrtir-nama dvas-tad-etan-nandanam ।
tasya traya avasathas-trayah svapnah ।
ayam-avasatho-'yam-avasatho'yam-avasatha iti ॥ 12 ॥

Then He opened the suture of the skull and entered by that doo. This is the door named as the Vidrti or cleft. This is the place of bliss, Nandana. He has three dwelling – places and three conditions of sleep (dream). This is a dwelling place. This is a dwelling place. This is a dwelling place. [I – III – 12]

CHAPTER II

सा भावयित्री भावयितव्या भवति । तं स्त्री गर्भं विभर्ति ।
सोऽग्र एव कुमारं जन्मनोऽग्रेऽधिभावयति ।
स यत्कुमारं जन्मनोऽग्रेऽधिभावयत्यात्मानमेव
तद्भावयत्येषं लोकानां सन्तत्या ।
एवं सन्तता हीमे लोकास्तदस्य द्वितीयं जन्म ॥ ३ ॥

Sa bhavayitri bhavayitavya bhavati, tam stri garbham bibharti ।
so'gra eva kumaram janmano'gre-dhibhavayati ।
sa yatkumaram janmano'gre-adhibhavayaty-atmanam-eva
tad-bhavayaty-esam lokanam santatya ।
evam santata hime lokah tadasya dvitiyam janma ॥ 3 ॥

Since she (the mother) becomes the nourisher of his (her husband's) Self within her, she also becomes fit to be well-nourished. The woman bears him (her husband) as an embryo in her womb. He, the father, nourishes the child before and after its birth. In that he nourishes the child from its birth onwards, he but nourishes his own self, for the continuation of these worlds; thus are these worlds continued. This is his second birth. [II – 1 – 3]

स एवं विद्वानस्माच्छरीरभेदादूर्ध्व उत्क्रम्यामुष्मिन् स्वर्गे
लोके सर्वान् कामानाप्त्वाऽमृतः समभवत् समभवत् ॥ ६ ॥

Sa evam vidvan-asmac-charira-bhedat urdhva utkramyamusmin svarge
loke sarvan kaman-aptva-mrtah sama-bhavat samabhavat ॥ 6 ॥

He, Rsi Vamadeva, realising this Atman, betook on his upward path and after the destruction of the body, attained all desires in the heavenly world and become immortal – became immortal. [II – 1 – 6]

CHAPTER III

कोऽयमात्मेति वयमुपास्महे कतरः स आत्मा
येन वा पश्यति येन वा शृणोति
येन वा गन्धानाजिघ्रति येन वा वाचं व्याकरोति
येन वा स्वादु चास्वादु च विजानाति ॥ १ ॥

Ko'yam-atmeti vayam-upasmahe, katarah sa atma,
yena va pasyati yena va srnoti
yena va gandhana-jighrati yena va vacam vyakaroti
yena-va svadu casvadu ca vijanati ॥ 1 ॥

Who is this one that we worship as this Self? Which of the two is the Self? Is it that by which one sees, or that by which one hears, or that by which one smell fragrance, or that by which one utters the speech or that by which one knows what is tasteful and what is not tasteful. [III – 1 – 1]

यदेतद्दृढयं मनश्चेतत् संज्ञानमाज्ञानं विज्ञानं प्रज्ञानं
मेधा दृष्टिर्धृतिर्मतिर्मनीषा जूतिः स्मृतिः संकल्पः क्रतुरसुः कामो वश इति
सर्वाण्येवैतानि प्रज्ञानस्य नामधेयानि भवन्ति ॥ २ ॥

Yadetad hrdaym manas-caitat, samjnanam-ajnanam vijnanam prajnanam
medha drstir-dhrtir-matir-manisa jutih smrtih samkalpah kraturasuh kamo vasa iti
sarvanye-vaitani prajnanasya namadheyani bhavanti ॥ 2 ॥

That which is known as the heart, this mind... that is consciousness or perception, direction or injunction, wisdom or understanding, intelligence or knowledge, retentive power or capacity to remember the import of books, vision of insight, firmness, or perseverance, thought, independent thinking, mental depression, interpredity, memory, recollection of imagination, resolution or firmness, life or vitality, desire or attachment, ambition or love and such others.. All these, indeed, are names of Consciousness (prajnanam). [III – 1 – 2]

एष ब्रह्मैष इन्द्र एष प्रजापतिरेते सर्वे देवा इमानि च
पञ्चमहाभूतानि पृथिवी वायुराकाश आपो
ज्योतीर्षीत्येतानीमानि च क्षुद्रमिश्राणीव ।
बीजानीतराणि चेताराणि चाण्डजानि च
जारुजानि च स्वेदजानि चोद्भिज्जानि
चाश्वा गावः पुरुषा हस्तिनो यत्किञ्चेदं प्राणि जङ्गमं च पतत्रि
च यच्च स्थावरं सर्वं तत्प्रज्ञानेत्रं प्रज्ञाने प्रतिष्ठितं
प्रज्ञानेत्रो लोकः प्रज्ञा प्रतिष्ठा प्रज्ञानं ब्रह्म ॥ ३ ॥

Esa brahmaisa indra esa prajapatir-ete sarve deva imani ca
panca mahabhutani prathivi vayur-akasa apo
jyotimsi tyetani-mani ca ksura-misraniva
bijani-tarani cetarani candajani ca
jarujani ca svedajani codbhijjani
ca asva gavah purusa hastino yat-kincedam prani jangamam ca patatri
ca yacca sthavaram sarvam tat-prajna-netram prajnane pratisthitam
prajna-netro lokah prajna pratistha prajnanam brahma ॥ 3 ॥

This is Brahman. This is Indra. This is creator Prajapati. This is again all the gods and these five great elements, namely, Earth, Wind Space, Water, and fire, all the small creatures and the other seeds of creation, the egg-born, the womb-born, sweat-born, earth born, viz. trees etc., horses, cattle, men, elephants and all the breathing things that are here – the moving or flying or immovable – all these are guided by Consciousness and are supported by Consciousness. The Universe has Consciousness as its guide (eye). Consciousness is the basis of all ; verily, Consciousness (Prajnanam) is Brahman. [III – 1 – 3]

**OM ASATHOMA SADH GAMAYA
TAMASOMA JYOTHIR GAMAYA
MRITYORMA AMRITAM GAMAYA**

*From the unreal, lead me to the real, from darkness lead me to
light (darkness of ignorance to light of knowledge) and from
death lead me to immortality.*

**OM POORNAMADAH POORNAMIDAM
POORNAATH POORNA MUDACHYATE
POORNASYA POORNA MADAYA
POORNAME VAAVA SISHYATE
OM SHANTI SHANTI SHANTI HI**

**OM NA TATRA SURYO BHATI, NA CANDRA TARAKAM,
NEMA VIDYUTO BHANTI KUTO YAM AGNIH;
TAM-EVA BHANTAM ANUBHATI SARVAM,
TASYA BHASA, SARVAM IDAM VIBHATI.**

The Sun does not shine there, nor does the moon, nor do the stars, nor the lightnings shine and much lies this fire. When He shines, everything shines after him; by His light, all these shine.

Kathopanishad [verse 15, section 2.5]; Mundokopanishad [verse 10, section 2.2]